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[ONE PENNY.]

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## NOTES OF THE WEEK.

SHALL common-sense, religion, and humanity alike cry out in vain against this preposterous naval scare, and the base uses to which it is being put? "Reluctantly we have to face the fact that Germany has challenged us to fight for mastery of the seas, perhaps for the possession of our Empire, even for the security of our coasts. The campaign has begun, and the strategy of peace is not less formidable than the operations of war." "It is time—now that the plot against us has been revealed—to turn in earnest to the full meaning of citizenship"—which means that we "must insure ourselves against all the chances of war," and we must have so big an army at home, that our battleships shall be enabled "to sweep the ocean and clear it of our foes." These are quotations from this week's leading article in that most respectable religious newspaper, the Anglican *Guardian*. One of our main duties, this representative organ of the Church of England declares, is that we shall maintain "such a Navy as shall be able to dispose of any combination of hostile fleets."

WE will venture to suggest to our contemporary another duty, which is laid upon every organ of public opinion, as well as upon the people at large, and that is, that we shall not bear false witness

against our neighbour. There is in Germany a very prevalent fear that we are preparing some pretext of war, that we may have the opportunity of destroying their navy, and at the same time their growing commerce, of which we are jealous. It is a fear exactly on a par with that expressed in this country by the *Guardian* and other newspapers. It is for the people of both nations to refuse to be misled by a base spirit of distrust and mutual jealousy, and to come to a better understanding, to realise that the welfare of each nation is closely linked with that of the other, and that it must be in *friendship*. It is above all the duty of the Christian Churches to speak out against the shameless heathenism of the prevalent spirit in international politics, and to strive with the whole force of their manhood to make justice and self-control, and mutual sympathy and good-will practically effective in the relations of kindred peoples, as they are in private friendship. We trust that the suggestion of Mr. George's letter will not be disregarded at the coming meeting of our National Conference.

SPEAKING at a labour demonstration in the Alexandra Palace on Thursday week, on the subject of War and Unemployment, the Rev. R. J. Campbell said: "It was unfortunately too true that brute force was still the main factor in international relations. Civilisation was staggering under the burden of armaments. A visitant from another planet might be excused for regarding us as insane, when we spent on the army and navy over £90,000,000 out of the total national revenue of a little more than £120,000,000. What needed most to be changed was the spirit of statesmanship as a whole, and that depended upon the spirit of the people who made the statesmen. A new spirit was rising in modern democracy, a movement was gathering head in every civilised country in the world, which, in the long run, would make war impossible. The main strength and moral passion of the movement, he added, was to be found within the ranks of Socialism. Shall the Christian churches have no part in it?"

"Who are the true patriots?" Mr. Rhondda Williams asks in this week's *Christian Commonwealth*. "The men who are getting England ready for a big war, or the men who are seeking to nurse a spirit that will make war impossible? For ourselves we will not look for the true English patriot in the offices of the Harmsworth Press, nor even among the best soldiers of our country, but rather in the ranks of those who are seeking to get

justice done for the oppressed, to restore the possibility of a true home-life to our disinherited English people, to lift up the denizens of slumdom into a self-respecting manhood, and to give to the lowest and the least the opportunity of a full and true human life. He is the public-spirited man who is doing his best to get the public to realise its better nature, and the people of England to realise the brotherhood of nations."

THE Congregational Union Council has accepted with absolute unanimity a scheme which, if carried by the Assembly in May, will have far-reaching effects on the future of the ministry and the churches of that body. The main proposal is a financial one, and is comprised under three heads:—(1) That a Central Fund of at least £250,000 should be raised by donations and legacies for ministerial support. (2) That the Fund should be vested in the Congregational Union and administered by the Council through a special committee. (3) That the primary object of the Fund should be the better support of the recognised ministry of the Congregational ministry of England and Wales, and that this should be its sole object until all accredited ministers should have an adequate minimum stipend secured to them. All grants will be paid through the County Unions. The minimum stipend is to be £100 immediately, £120 ultimately. A condition of the grant will be that all ministers receiving it will be required to contribute 2½ per cent. of their total income towards superannuation. As it is becoming increasingly evident to the most statesmanlike of Congregationalists that their weak town churches and small rural churches can only be saved by some system of grouping, it is proposed to confer on County Unions powers such as shall enable them to insist, in certain circumstances, on the grouping of churches receiving grants from the Fund. Important extensions of control—especially as regards pastoral settlements—will very naturally go with the increased financial powers of the county executives. All these proposed changes have a particular interest for our own group of churches at the present moment.

WHEN the *Christian World* celebrated its jubilee in 1907, it was noted that "Marianne Farningham" was the sole survivor of the original contributors. In 1857 Miss Hearn sent a poem to the first number, and rarely has a week passed since without the appearance of a poem in that journal from her pen. Miss Hearn was born at Farningham, Kent, where her



father was postmaster. The name of her native village suggested the pen-name by which she was destined to become so widely known. Her earliest book was "Lays and Lyrics of the Blessed Life," published in 1860. Subsequently she published a large number of religious novels, "The Cathedral Shadow" and "A Window in Paris" being among the best known. For many years she edited the *Sunday School Times*, and not long ago issued her reminiscences under the title, "A Working Woman's Life." Miss Hearn troubled herself little about matters of theology, her concern being principally with the devotional side of religion, with life's common duties, sorrows, and joys. Her broad, human sympathies and genial manner won her a host of readers, many of whom will find it hard to recognise the fact that the friend who solaced and inspired them will ply her gracious pen no more.

BOTH the *Christian World* and the *Christian Commonwealth* this week give verbatim the speech made by the Rev. R. J. Campbell at the City Temple on Monday evening, when he met the members of his church and congregation, and a resolution of loyal attachment to him and high appreciation of his ministry was unanimously passed, with the utmost enthusiasm and warmth of affectionate demonstration. It was clearly shown that the church has never been more prosperous and more united, and the testimony of men drawn from many sides to the City Temple, to the inspiration of Mr. Campbell's ministry was very remarkable.

AT Hereford an interesting scheme has been adopted for better housing. The Corporation has purchased a piece of land and provided roads and sewers, while the Hereford Co-operative Housing Company, Ltd., which has been formed for the purpose, will build the houses on similar lines of tenant ownership to those of the Tenants' Housing Companies at Ealing, Hampstead, Garden City, and elsewhere. There are to be not more than 12 houses to the acre, and the intention is to supply houses for workers earning from 18s. to 30s. a week. Open spaces for recreation will be provided. The noteworthy characteristic of the scheme is the purchase of the land by the Corporation. The arrangements with the Housing Company are such as to secure the ratepayers from loss.

MRS. MOTTRAM, in her Provincial Letter from the Eastern Counties last week, referred to the coming visit of the Rev. R. J. Campbell to Norwich, to preach at the Octagon. The date fixed was Monday, June 14, but Mr. Connell writes to say that it is altered to Tuesday, June 15, as owing to the strain on Mr. Campbell all his Monday engagements are being cancelled.

NATIONAL CONFERENCE.—In the letter of the Rev. A. O. Ashworth (Cyprus Park, Belfast), as to special rates from Ireland, the date from which tickets for the outward journey will be available was given by mistake as June 7. It should have been June 17.

## BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

### APPEAL FOR NEW AND INCREASED SUBSCRIPTIONS.

SIR,—The committee have this year received a generous offer of a subscription of £500, provided the amount raised is equal to what was received in the year 1907.

Owing to the death of several large subscribers and the termination of subscriptions promised for a specified time, as treasurer of the Association I received last year £1,700 less than in the previous year. The committee have £200 a year, available for five years from a memorial fund from the family of the late Mr. and Mrs. E. J. Nettlefold. This, with the promise of £500, leaves a thousand pounds to raise.

If Unitarians up and down the country will each do something, the money can be found. The statement sent herewith will tell you in brief what the Association was able to accomplish last year with the resources placed at its disposal.

I am, faithfully yours,  
HOWARD CHATFIELD CLARKE,  
Treasurer.

Essex Hall, London, March 24.

### STATEMENT AS TO THE WORK OF THE ASSOCIATION DURING 1908.

It expended £3,154 in missionary work in England, Ireland, and Wales, assisting in this way upwards of one hundred congregations.

It expended £1,066 in van mission work, and reached 236,500 people, the majority of whom heard the Unitarian message for the first time.

It expended £1,049 in missionary work, and in grants to students, in the Colonies, India, Japan, and Europe.

It expended through the McQuaker Fund £823 in missionary work, and appointed the Rev. E. T. Russell as missionary for Scotland.

It expended £200 in assisting forty-eight congregations to advertise special services and lectures, and pay the expenses of ministers.

It contributed towards the salaries of the district ministers in London, the South, and West of England, and Yorkshire.

It paid the expenses of the ministers who conducted the religious services at Cambridge during the University terms.

It sent its missionary agent, the Rev. T. P. Spedding, and other ministers to visit, preach, and lecture all over the British Isles.

It issued a list of fifty ministers prepared to conduct week-evening services or deliver lectures in any part of the country.

It held conferences and meetings in London and the provinces for the encouragement and strengthening of missionary work.

It took an active share in organising the great meetings of the International Council of Liberal religious thinkers and workers.

It printed and published 13,600 copies of new books and 459,920 tracts.

It circulated 4,390 books and 405,580 tracts among religious inquirers in the United Kingdom to the value of £579.

It presented 826 books and 25,254 tracts to inquirers in the colonies and in foreign lands to the value of £121.

It provided postal missions at home and abroad, and the Women's League, with Unitarian literature, free of charge.

It supplied congregations, at cost price, with hymn books and pulpit copies of the revised version of the Bible.

It prepared and issued the Essex Hall Year Book and sent copies to ministers, secretaries of congregations, and subscribers.

It recently presented 600 public libraries with copies of "Milton on the Son of God and the Holy Spirit."

It presented to upwards of a hundred "orthodox" ministers books by Unitarian writers, in response to their personal applications.

It presented a number of laymen with books of sermons and prayers to aid them in their Sunday work.

It supplied, free of charge, forms to be given to members of congregations removing from one place to another.

It gave, through its secretary, information to twenty "orthodox" ministers who made inquiries about the Unitarian ministry.

It informed thirty congregations in respect to ministers available for service.

It dealt with 11,092 letters received from all parts of the United Kingdom, and from all over the world.

It gave legal advice, through its solicitor, to several congregations in respect to their endowments and trust deeds.

It provides a strong room at Essex Hall for the safe custody of trust deeds.

It keeps open an office and a book room with a secretary and staff constantly employed in the varied work of the Association, and available for interviews.

Essex Hall, Essex-street, Strand,  
London, March 1909.

### "EVENING DRESS."

AN OPEN LETTER TO JOHN HARRISON, ESQ., PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

DEAR SIR,—I deeply regret that I am compelled to decline your kind invitation to meet the Rev. S. A. Eliot, D.D., at Essex Hall on April 7. I have no other engagement that evening, but I shall absent myself as a feeble protest against the practice of insisting on the wearing of "Evening Dress" in connection with meetings of members and friends of Christian churches.

With considerable emphasis we proclaim the "Brotherhood of Man," but I fear that this will be accepted by a large section of the community as a mere theory, so long as meetings are arranged on distinctly "class" lines, to the utter exclusion of the majority of our brotherhood. In effect, wealth closes the door against some of the best and most enthusiastic of our Unitarian workers and friends.

I am sure that similar thoughts must have occupied the minds of others, and I venture to suggest that the time has come when the question should be definitely put, as to whether it is consistent with Christian principles to make these class distinctions, which appear to me to be in direct opposition to the methods adopted by Christ.—I am, dear Sir, yours faithfully,

W. RUSSELL.

39, Kingswood-road, Goodmayes,  
Essex, March 19, 1909.



## THE CHILDREN'S CHARTER.

THE "Children Act, 1908," which was passed with the consent of all parties in December last, comes into operation on April 1. It is a comprehensive and far-reaching measure, bringing together twenty-two previous Acts, and amending the law respecting children and young person. The Act covers some ninety pages, and is divided into six sections:—

- (1) Infant Life Protection.
- (2) Prevention of Cruelty to Children and Young Persons.
- (3) Juvenile Smoking.
- (4) Reformatory and Industrial Schools.
- (5) Juvenile Offenders.
- (6) Miscellaneous and General.

As few busy people will have time to study the Act, it may be well to glance at some of the details covered by these six main provisions.

(1) **INFANT LIFE PROTECTION.**—Every person with whom is placed for nursing and maintenance a child under seven years of age, for which payment is received, shall within forty-eight hours notify the fact to the local authority. And all persons who before April 1 had undertaken the care of one or more infants in similar circumstances shall, before May 1, notify the same to the local authority. Failure to notify will, in addition to other penalties, involve the forfeiture of any lump sum, or part of a lump sum, received for maintenance. Local authorities shall appoint infant protection visitors, whose duty it shall be to inspect the premises where such children are kept, and to satisfy themselves as to the proper nursing and maintenance of the children. The local authority may fix a limit to the number of children who may be kept in any notified dwelling. Application may be made to a justice or to the local authority for an order to remove children from overcrowded, dangerous, or insanitary dwellings, or from the custody of persons who, by reason of their ignorance, drunkenness, immorality, or criminality, are unfit to have the care of them. Deaths of all such registered infants shall be notified within twenty-four hours. No person having charge of a child under seven for reward shall insure its life, or have an interest in the insurance of its life, and no insurance company shall issue a policy on the life of such an infant. Defiance of this law by either foster-parent or insurance company shall be punished by fine or imprisonment. The limits of fine and imprisonment under this first part of the Act are £25 and six months respectively. The local authority for this part of the Act shall be:—For the City of London, the Common Council; for the County of London (exclusive of the City), the London County Council; elsewhere, the Guardians of the poor law union.

(2) **PREVENTION OF CRUELTY TO CHILDREN AND YOUNG PERSONS.**—Any one proved guilty of cruelty to a child or young person of whom he or she (being over 16 years of age) has charge, shall be liable, on conviction on indictment, to be fined a sum up to £100, or to be imprisoned up to two years (with or without hard labour), or both fined and imprisoned. A parent or guardian shall be deemed to have been guilty of cruelty, not merely where there is evidence of aggressive

unkindness, but if he fail to provide adequate food, clothing, medical aid, or lodging, for the child or young person, or if, being unable to provide these necessities himself, he fails to take steps to obtain them from the guardians. If an infant under three years of age has died by over-laying whilst in bed with a person over 16 years of age, who at the time of going to bed was under the influence of drink, such person shall be deemed guilty of cruelty, and shall be punished by fine or imprisonment or both. Those causing or procuring children to beg shall also be liable to punishment. Any person over 16 years of age who has charge of a child under seven, and leaves it in a room with an unprotected fire, by reason of which the child is burnt or scalded to death, or suffers serious injury, shall be liable to a fine not exceeding £10. To allow any child between four and sixteen to reside in or frequent a house of ill-fame is also punishable. Sections 17 and 18 of the Act make stringent provisions for the protection of young girls. With regard to homes for poor children, supported wholly or partly by voluntary contributions, and not liable to inspection by any Government department, the Home Secretary may appoint visitors to inspect them, and any person so appointed shall have power to enter these Homes, and any attempt to obstruct the visitor will be regarded as *prima facie* evidence that cruelty is going on in the Home, whilst the person guilty of obstructing shall be liable to a fine of £5. It is expressly set forth that this part of the Act is not to be construed as affecting in any way the right of any parent, teacher, or other person having the lawful control or charge of a child or young person to administer punishment.

(3) **JUVENILE SMOKING.**—This part of the Act prohibits the selling of tobacco in any form to a person under 16 years of age, unless he is at the time employed by a manufacturer of, or dealer in, tobacco, for business purposes, or is a boy messenger in uniform employed at such time by a messenger company. Persons so offending may be fined £2 for a first offence, followed by heavier fines for succeeding offences. Constables and park-keepers must seize any tobacco in the possession of anyone apparently under sixteen whom they find smoking in a public place, and, in the case of a boy, may search him. If it can be shown that any automatic machine for the sale of cigarettes on any premises is being extensively used by children or young persons, the owner of the machine or the person on whose premises it is found may be requested to adopt precautions to prevent such use, or may be required to remove it altogether.

(4) **REFORMATORY AND INDUSTRIAL SCHOOLS.**—The State has hitherto recognised the need of giving protection to any child found begging or receiving alms, found wandering and having no settled home, or found destitute, or, being illegitimate, having its mother in prison. The State now further undertakes to provide for children whose parents, by reason of criminal or drunken habits, are unfit to have the charge of them, and also in other specified circumstances of moral danger. All such children shall now be placed by the State in a certified industrial school,

to be cared for and given a decent chance in life. But children who, under an order of a court, are sent to a certified day industrial school shall be maintained, or part maintained, by their parents or other responsible persons, by a contribution (to be declared by order in Council) towards their industrial training and meals in the school. If the parents or other responsible persons are unable to pay the sum determined, they shall make application to the Guardians, who, if satisfied of their inability, shall give them sufficient relief to enable them to pay it. Industrial school children over eight years of age may be boarded out in respectable families.

(5) **JUVENILE OFFENDERS.**—This part of the Act provides for the establishment of juvenile courts. Such courts have already been established voluntarily in certain towns. In future it will be obligatory on those hearing charges against children or young persons to hold their sittings in a different room, or on different days, from the sittings for adult offenders, as one of the main objects of the revised law is to shield young offenders from contamination by hardened criminals. With this in view, provision is also made for preventing young persons whilst being conveyed to or from a court, or whilst waiting in the precincts of a court, from associating with adults charged with offences. No persons except those directly interested in a case, and *bona-fide* representatives of the press, will be allowed to attend children's courts. The same protection from adult offenders will be afforded children and young persons during detention, though the wording of this clause is weakened by the phrase "so far as practicable." In future no "child" (defined by the Act as a person under the age of fourteen) shall be sentenced to imprisonment or penal servitude for any offence. No "young person" (defined by the Act as a person between fourteen and sixteen) shall be sentenced to penal servitude for any offence. And no "young person" shall, except for very unusual reasons, be sent to prison. The death penalty against children and young persons is abolished; but children or young persons guilty of a capital offence may be sentenced by the court to be detained during His Majesty's pleasure under such conditions as the Home Secretary may direct, notwithstanding the other provisions of leniency in the Act.

One of the most valuable features of the Act is the variety of methods left open to magistrates in dealing with youthful offenders. A case may be dealt with either by dismissing the charge, or discharging the offender on his entering into a recognizance, or committing the offender to the care of a probation officer, or of a relative, or to an industrial school, or ordering him to be whipped, or to pay a fine, or his parents to pay a fine or give security for his good behaviour, or committing him to a place of detention suited to his reformation, or (if a "young person") sentencing him to imprisonment, or in any other legal manner. Fines will not, of course, be imposed upon parents where the court is satisfied that the commission of the offence was not due to want of care on their part.

(6) **MISCELLANEOUS AND GENERAL.**—No child will in future be allowed to be



present in court during the trial of other persons, otherwise than as a witness. No marine-store dealer may in future purchase from a person apparently under the age of sixteen any old metal. Such offence may be punished by a fine of £5. No pawnbroker may take any article in pawn from any person apparently under the age of fourteen, whether offered on his own behalf or that of any other person. (In London pawnbrokers must not receive articles from persons under sixteen.) Vagrants taking children over five from place to place, and thus preventing them from receiving education, will be liable to punishment. Henceforth it will be penal for any person to give to a child under five, except on medical advice, intoxicating liquor. Licence-holders are forbidden to allow children in the bars of public-houses during business hours. The fine for a first offence will be £2, and for every subsequent offence £5. This provision does not apply to railway refreshment bars. The recently reported attempts of publicans to get round this clause by the provision of waiting rooms for children is an unfortunate commentary on the frequent boast of the trade that it desires, as much as any temperance reformers, to promote the sobriety of the people. But it would be unfair at present to maintain that this departure represents the attitude of the trade generally. Then we have elaborate precautions for the safety of children at entertainments, so that in future those responsible for such entertainments will be liable to serious penalties for any carelessness in this regard. The medical officer of a local education authority is empowered to examine the person and clothing of any child attending a public elementary school, and if he finds either the person or the clothing verminous or filthy, the education authority may require the parents or guardians to cleanse properly the person and clothing within 24 hours. Should the parents fail to comply with this, the child may be removed by the education authority to suitable premises and there cleansed. Those familiar with the deplorable extensiveness of verminous conditions in the homes of our industrial population will realise the enormous power for good which this enactment puts into the hands of our education committees, if only they will rigorously enforce it. The authority is bound to give full instructions to parents as to the best way of cleansing the offending child. If, after the cleansing has been once effected, the parents or guardians allow the child to get into a similar condition, they will be liable to a fine of ten shillings for each offence.

The remainder of the Act is concerned with legal technicalities, and certain modifications in its application to Scotland and Ireland respectively. Few enactments of our time have been fraught with such beneficent intentions and such far-reaching possibilities. The "Children Act" goes down to the basis of society. It makes more possible than ever before the development in our land of a clean-limbed, clean-minded, and vigorous race. It only remains for all local authorities, religious and philanthropic bodies, firmly and (as far as possible) graciously to see that it is enforced.

#### UP-TO-DATE ORTHODOXY.\*

THE adjective is used through the suggestion of an article in Hastings's new one-volume Dictionary, where we find that work itself described (along with others) as "most accurate and up to date." The book is, indeed, careful and scholarly. Its contributors appear to be adequately representative of the teaching staffs of leading theological colleges in Great Britain and North America, and a few experts from the outside world of biblical science render valuable assistance. Of course, there is no possible rivalry between this Dictionary and such a work as the *Encyclopædia Biblica*. It is designed to meet the wishes of students to whom cash and shelf-space are serious considerations. No doubt, also, it is meant to be a "safe" assistant to the average preacher. In spite of inevitable scrappiness, it really contains a wonderful amount of solid information, and some of the articles could hardly be bettered. The contributions of Dr. Kenyon, of the MS. department of the British Museum (English versions, Greek versions of the Old Testament, text of the New Testament, Vulgate), are full and most valuable. Principal Adeney's (Bible, canon, criticism, &c.) are also noteworthy for clearness and breadth of scholarship. In archaeological articles Messrs. King, Johns, and Macalister are specially serviceable, and other departments have been well attended to. There is (shall we confess) a too familiar tone of sermonising about some of the articles; but students will deal with these according to the wisdom granted to them. The lengthy article by Professor Paterson (Edinburgh) on Jesus Christ is admirably free from this tendency, and is one of the best pieces of work in the book. But the reader who consults the Dictionary will soon find out its strength and weaknesses; whatever his theological bias he can hardly fail to find a pound's worth of information in its pages.

By way of special interest to readers of these columns it will be useful, we trust, to bring together a few indications of opinion on some matters long debated. The intention of the editor of the Dictionary has evidently been to preserve the substance of orthodox doctrine from injurious attack. It is interesting, meanwhile, to observe the concessions he and his assistants allow. No one can be surprised that the main results of criticism as to the biblical literature are frankly accepted. The article on "Israel" starts with the statement that "Modern criticism has demonstrated that many of these sources" [*inter alia*, the Old Testament writings] "were composed by weaving together previously existing documents." The "Gospels" also are admittedly based on earlier sources, and Professor Davison (Richmond), in his thoughtful article on the "Gospel of John," wisely points out that the approximation so loudly proclaimed in certain quarters as having taken place between the conservative and radical critics still leaves a "distinction

deep and vital" in the views respectively held.

Professor Paterson, in his article above mentioned, favours the hypothesis "that John was only the author in a similar sense to that in which Peter was the author of Mk., and Matthew of canonical Mt., and that the actual composer of the Fourth Gospel was a disciple of the second generation who was served heir to the knowledge and faith of the Apostle, and who claimed considerable powers as an executor."

As regards "Miracles," Principal Garvie (New College, London) says, "The old apologetic view of miracles as the credentials of the doctrines of Christianity is altogether discredited." Why? He proceeds, "It is the truth of the doctrines that makes the fact of the miracles credible." The stride made here is very significant. As Professor Paterson says, "The leading point of view in which they are regarded in the Gospels is undeniably the evidential." In dealing with the Ascension, Principal Simpson (Clergy House, Leeds) admits that it "stands on a somewhat different level from the Resurrection as an attested fact. Like the Virgin-birth, it did not form part of the primitive preaching, nor does it belong to the evidences of Christianity. . . . But it is nevertheless a fact which came within the experience of the Apostles, and can therefore claim a measure of historical testimony." After which curious sentence he goes on to maintain that if belief in the Resurrection were lacking these other two doctrines would not have won acceptance.

This being the attitude of mind presumably characteristic of the circle for whom the Dictionary has been prepared, we might perhaps expect that other long-cherished doctrines for which "a measure of historical testimony" used to be claimed would still adhere by virtue of the magnetic force of the Resurrection belief. But not so. "Adam and Eve" have lost their Miltonic personality, and have receded into a mist of "evolution." Mr. McNeile, Dean of Sidney Sussex College, Cambridge, finds in the (J) account of creation the teaching "that man, in his primitive condition, was far from being morally or socially perfect; he was simply in a state of savagery, but from a moral standpoint innocent, because he had not yet learned the meaning of right and wrong; and this blissful ignorance is also portrayed by the pleasures of a luxuriant garden or park." Is not this admirable? What about the Fall, then, which we used to hear necessitated the whole subsequent drama of discipline and redemption? Still expounding (J) the learned Dean says, "But there came a point in human evolution when man became conscious of a command—the earliest germ of a recognition of an 'ought,' and this at once caused a stress and strain between his lower animal nature, pictured as a serpent, and his higher aspiration after obedience." On the whole subject of the Creation stories Principal Skinner, of Westminster College, Cambridge, endorses the "emphatic verdict" of Professor Driver: "Read without prejudice or bias the narrative of Gen. i. creates an impression at variance with the facts revealed by science; the

\* "Dictionary of the Bible." Edited by James Hastings, D.D., with the co-operation of John A. Selbie, D.D., &c. (T. & T. Clark, 1909. 1 vol., pp. 992, £1.)



efforts at reconciliation . . . are but different modes of obliterating its characteristic features, and of reading into it a view which it does not express" (italics in the original). And Principal Skinner, in another article, says that even "conservative theologians" have now generally abandoned the opinion that the story of Eden is a "literal record of a historical occurrence." It comes of wide-spread stock of Semitic mythological tradition.

Dean McNeile, again, tells us that "the modern study of geology and comparative mythology has made it impossible to see in the story of the Deluge the literal record of an historical event." "From every point of view it is clear that the story is legendary." Dr. Wade, of Lampeter, surrenders the Tower of Babel. "The character of the narrative," he says, "makes it impossible to consider it as real history; it bears on the surface manifest evidence that it is a creation of primitive fancy." The popular stories about the patriarchs evaporate in like manner. "That they are history in the strict sense of the word is a proposition to which no competent scholar would assent" (Skinner about "Abraham"). On the other hand, Professor Moss, of Didsbury, thinks that "Jacob was a real person, and that the incidents recorded of him are substantially historical"; but Professor Craig, Michigan, boldly admits the view that the notion of the "twelve" tribes rests on mythology, and he seems indisposed to contest the theory that "Judah, like other tribal names, is but the eponymous head of the tribe." Dean McNeile maintains that "the existence and character of the Hebrew race require such a person as Moses to account for them"; but "it does not follow that all the details are literally true to history." As to the Plagues of Egypt the same writer thinks it probable that Providence worked by means of natural phenomena, which being seized upon by the religious instinct of the Hebrew writers were subject to accretion and amplifications, and gradually "acquired more and more of what is popularly called the miraculous." The Rev. F. H. Woods, rector of Bainton, supposes that the Ten Commandments, if not actually Mosaic, represent "in all probability the earliest religious tradition of Israel." In brief, we may say the general conclusions of leading scholars respecting the origin and development of the religion of Israel are fully accepted, including the rise from Animism to Henotheism and so to Monotheism. Thus a new view of revelation and inspiration is required, and the writers on these topics face the necessity. One result is the admission that the voice of "Scripture" is by no means so uniform as to be conclusive, on such subjects, for example, as the Eucharist.

We might have expected a fuller recognition of this in relation to the prime issues of theology. But, as we turn from the articles which deal more directly with evidence to those dealing with speculative philosophy, the haziness increases deplorably. We will not venture far into this fog. The Trinity—well, how can a writer be clear about it? The term "Person," says Dr. Griffith Thomas, Principal of Wycliffe Hall, Oxford, "must

not be pressed too far, or it will lead to Tritheism. While we use the term to denote distinctions in the Godhead, we do not imply distinctions which amount to separateness, but distinctions which are associated with essential mutual co-inherence or inclusiveness." Of course, the current plea is used "that love must have an object in God"—i.e., "prior to His temporal relationships to the universe of His own creation." The notion of self-love seems a strange one to attach to a perfect Being. It is left to Dr. Maclean, Bishop of Moray and Ross, to advance once more the argument of the *homoousion*, based on John x. 30. He translates, following Westcott, "I and the Father are one thing," adding "(the numeral is neuter)." The good Bishop has no need to be reminded that the numeral is also neuter in John xvii. 21—"that they may all be one thing," shall we say? Of course, it is open to philosophy to go beyond Channing's "All minds are of one family," and say they are of "one substance," yes, even "with the Father" ("even as thou, Father, in me," &c.). But that is a *homoousion* from which, we suppose, orthodoxy, however up to date, will yet shrink. How it can be denied on the principles of interpretation adopted by these theologians is difficult to perceive.

Considering the important, not to say vital, part hitherto played in orthodoxy by the doctrine of everlasting punishment, no blame can attach to our search for it in these pages, even though that search has cost some valuable time. We begin at "Damnation," and pass on to "Gehenna," "Hell," and allied articles, but the doctrine eludes us. We come at last in "Eschatology" (by Professor Shailer Mathews, of Chicago) upon the statement that it has "been denied" in the interest of various schemes of destiny, with (as he considers) unfortunate results, which a re-instatement of N.T. Eschatology must remedy. On the other hand, Principal Clemens, of Sheffield, closes his article on "Death" by a reference to "the profound difficulties attaching to the predication of eternity in relation to the subject of man's destiny or doom." In Professor Paterson's article on "Jesus Christ," gravely moderate here as elsewhere, we find: "As to the ultimate fate of the wicked, we can only say that it is a problem for the solution of which the letter of certain sayings makes in one direction (Mt. xxv, 46), while his proclamation of the Father's unlimited and untiring love makes in the other." It would appear that this terrible doctrine is fading away from orthodoxy itself.

W. G. T.

#### SHORT NOTICES.

*The Authorised Version of the English Bible*, 1611, edited by William Aldis Wright, M.A., Vice-Master of Trinity College, Cambridge, in five substantial volumes (including the Apocrypha) has been added to the series of the Cambridge English Classics, and certainly its right to a place in such a series as "the noblest example of the English tongue" cannot be doubted. It seems that there were two issues of the version printed in 1611, and Mr. Aldis Wright gives a list of over 700 variations of text. By one of these the two issues have come to be distinguished

as the He Bible and the She Bible. In Ruth iii. 15, the first read "and *he* went into the city," and the second *she*. It is the text of the He Bible that is here reproduced. The original, we are told in a publishers' note, was a handsome black letter folio, with two columns in a page. In the present reprint each page represents one of these columns so that a complete page of the original text is seen at the opening of two opposite pages of the reproduction. The black letter of the first edition is represented in the reprint by roman type, and the roman type by italic. The editor concludes his prefatory note with the following tribute to the printers: "Whatever credit may be due to this reprint, as accurately representing the original, is entirely the result of the care and skill of the compositors and readers of the Cambridge University Press. My own part has been merely to compare the first and second issues, and to settle any queries which might be submitted to me." The reprint includes not only "The Epistle Dedicatorie" to King James, but the long and interesting preface "The Translators to the Reader." The two curious illustrated title-pages of the whole work, and of the New Testament, are also reproduced in facsimile as frontispiece to vols. 1 and 5. (Cambridge University Press: 20s. net the five volumes, or 4s. 6d. net each volume, in the usual red cloth of the series; in other bindings at higher prices, up to 45s. in full crimson morocco, and 10s. net a volume).

#### KNOWLEDGE OF GOD.\*

By M. B. WESTENHOLZ.

WHEN an individual, a generation, a nation degenerates, prepares its own ruin and perdition, the reason is, that in each case its knowledge of God has grown one-sided, distorted, and deceptive. When in any department of life we, in proud self-sufficiency, push aside God, ignore Him, and proudly decree that our life and community should be ordered and guided by the laws that *we* deem right, then we come to grief, and the harder we fight, the worse we fare; it may even come to this, that we must be knocked down, before things can come right.

From its earliest childhood humanity has known this. Down through its history the great educative and inciting power has been the fear of God. Where God is known, He is feared, the weal and woe of humanity depends upon its knowledge of God. The more true and vivid man's conception of God is, the happier, the better, and stronger he will be.

To understand and acknowledge this we must first of all liberate ourselves from all old outgrown conceptions of God, all second-hand ideas about Him, which have no root in our personal convictions; we must put aside our forefathers' images of God; we must frame our idea of God in accordance with what our own eyes and ears, heart and mind, tell us. I know that many, amongst them Goethe, see in such endeavours only man's liability to create God in his own image. I venture to maintain that this is a misunderstanding, a turning upside down of the real process.

\* Translated from the original Danish in *Protestantisk Tidende*, Jan. 15, 1909, by the Rev. E. Turland, and revised by Miss Westenholtz.



Will any one contend that a child actually remodels its father, because its conception of him changes from year to year in the course of its growth in knowledge and understanding; I imagine a child of seven years of age bereaved of its father. To begin with, its conception of him is based upon its own recollections; to these are added what he afterwards learns from his mother, from friends and acquaintances. The child grows and matures, until he can personally understand and judge his father's opinions and ideas, as he meets them in old letters and reported sayings, his actions and work, as he hears about them from contemporary fellow-workers or opponents; imperceptibly the man's conception of his father is transformed into something differing widely from the picture in the mind of the little seven-years old boy. Still, it will not therefore occur to anyone to maintain that he has remodelled his image of his father according to his own liking. What has occurred is simply this, that the child through its enlarged knowledge and experience has attained to a truer, fuller conception of its father. So with mankind in its relation to God. Man's Image of God has been, probably still is, that of the child; one-sided, distorted, defective. Slowly and laboriously does he collect greater knowledge, exploring and listening eagerly for any sign, all information, every revelation, which can help him to a true conception, a fuller idea of the one true God, the almighty Lord and Creator of Heaven and earth. But the great poet is wrong, he slanders humanity, when he beholds in the various ideas and conceptions of God only a tendency in humanity to create God in its own image. The starry heavens call for different notions in the mind of the scientist, and in that of the child, yet neither the one nor the other form the heavens after his own taste, each of them receives the manifestation according to the capacity of his mind. Our conceptions of the Creator and Lord of the world are manifold, but they are all of them our response to realities outside ourselves, which impress themselves upon us. But that our idea, our knowledge of God, should be as true and full as possible, on that our welfare depends, as surely as the world is governed and ordained according to His, not our will. And, in a way, man has never acknowledged this more strongly than to-day. All the presumptuous blasphemy and religious self-sufficiency of our day lies on the surface, in his inmost heart man is more really God-fearing, more really obedient towards God's commandments, more eager to know them, than ever before. What other is the last century's mighty scientific work than man's persevering untiring search for knowledge about the laws according to which the world is governed—God's laws. What other is man's unbounded respect for "Scientific results" than his surrender before a higher will than his own. What else is man's obedience before the "laws of nature" than fear of God. Call it by what name you like—no one will deny that what we see here is man's unconditional surrender before the Highest Power, the Power that rules the world and guides our lives.

In one way. Yes! or rather in one realm of existence. In one way man's knowledge of God is stronger than it has

been in any previous age; but it is one-sided, distorted, and erroneous, that is why so much is out of joint in our generation. In the realms of science and intelligence the knowledge of God, and the laws through which He governs the world, is greater than ever before—the great material and intellectual progress of last century proves this—but in the realms of ethics and sentiment, it almost seems as if man was daily losing sight of God. At times it is as if our generation hardly knew God, the Power that rules the world, from this point of view. Here we ignore Him, here we lay down our laws without considering Him. Just human laws *shall* make up for our want of knowledge and obedience before God's laws, we will hear of nothing else—therefore, do we fare worse and worse the harder we fight. All our scientific and intellectual accomplishments do not help us here. On the contrary, their disharmonious prevalence makes our conceptions and ideas still more one-sided and distorted, and our work more weak and crooked. All our proud "systems" all our splendid laws are but castles in the air if not built upon the fundamental principle, God's commandment, "Thou shalt love thy neighbour as thyself," that is, "Whatever ye would that men should do unto you, do ye also unto them." A country may possess the most excellent laws, the most equitable form of government, the most beneficial institutions, yet if each citizen thinks only of himself, seeks only his own advantages, it will be in a state of decline and dissolution. But the nation in which the commandment: "Whatever ye would, that men should do unto you, do ye also unto them," was a recognised truth, in the same way as the "Laws of Nature" are, whose citizens would no more dream of violating this commandment, than of passing forth from an upper window to perambulate the air, or of wilfully placing a hand in the midst of the glowing flame, would be able to solve all the social problems of our age. It would have made itself master of the Forces of Nature, in alliance with the Ruler of the world.

Does any one doubt this? Then let us listen to what the great social teacher says, he who more urgently than any other man enforces this commandment, he whose knowledge of God was in this sphere so unique, that he became the teacher and master of myriads—let us hear what Jesus says, where he sends us to ascertain whether a commandment be God's or not. "If any man will do his will, he shall know of the doctrine, whether it be of God."

Let the doubter make an attempt, but make it honestly and zealously, not with a half-heart, and a lukewarm will. Let him try, if but for one single day of his life, to do towards his neighbour—his friends and family, his superiors and inferiors, those from whom he buys, and those to whom he sells, those for whom he works, and those who labour for him, the State and the local community—as he would that they should do unto him. And if he succeed in his attempt, the recollection of that one day will surely afterwards call forth in him some perception that the world is "very good" to the man who knows its Creator, and His laws, and who seeks God's will rather than his own.

## OBITUARY.

### MISS ELLEN TURNER.

THE little congregation at Ditchling sustained a heavy loss in the death of Miss Ellen Turner, daughter of the late James Turner, of Newland. She was widely known and respected by a large circle of friends, including many Unitarian ministers, who in early days preached at Ditchling, and were hospitably entertained by her late father. For some 50 years Miss Turner took a leading part in the affairs of the chapel, acting as organist, choir master, and often as choir during the whole of that time. In spite of the smallness of the congregation, and the seeming hopelessness of any increase in numbers, her interest never flagged, and to her cheerful and unwearied persistency it is largely due that services have been held regularly up to now. Of an unassuming and retiring disposition she lived up to the best principles of the Unitarian faith, in which she thoroughly believed, whilst to those who knew her intimately, her kindly life will always be a pleasant memory. She passed peacefully away at the age of 70 years, after a long illness, borne with uncomplaining sweetness, and was buried in the little chapel yard on March 12. The Rev. E. Daplyn conducted the service, and many friends from distant parts attended.

### MR. A. H. PAGET.

THE funeral service of the late Mr. A. H. Paget, of Leicester, was held on Thursday, March 18, at the Great Meeting, after cremation, the interment following at the Welford-road Cemetery. There was a very large, representative gathering of friends. The service was conducted by the Revs. Henry Gow and E. I. Fripp, and the anthem "Thou Wilt Keep Him in Perfect Peace" was sung. Mr. Gow, in his address, said they reverently and tenderly mourned their friend, to whom God's solemn call had come. They remembered how deep were his affections, how loyal his friendship, how steadfast his faithfulness. They remembered the union of dignity and simplicity in his manner, which was the true expression of his life. It was a dignity which was inherent in him. He was the same towards young and old, towards rich and poor; he was always and everywhere a true gentleman. He never condescended to anyone, he treated everyone with attentive courtesy and respect. It was not easy to know him intimately, but by those who did know him intimately he was loved with an affection beyond all words. There was a reserve, at times, a reticence, a self-effacement, in his manner, but it was easy for anyone to know him well enough to see that he was a man to be trusted and respected. He had a high sense of honour, a simple goodness; he was not one of those who behind dignity of manner concealed something less worthy. He paid men a great compliment always and everywhere, for he always tried to do his best. He did not try to do well only on great occasions; he did not treat little affairs and little people with scant courtesy, as though anything would do for them, there was equal courtesy, dignity,



and scrupulous care in the least as in the largest things with which he was concerned. He had a deep desire for perfection, for beauty, for completeness; when he undertook anything they knew it would not merely be done faithfully in a general way, but that every detail would be considered, and it would be brought to the fullest perfection. He had the capacity for taking infinite pains; nothing less than the best possible would satisfy him. In those wonderful recitations which must have contributed much to the culture of the Shakespearian education in the town, they realised the endless pains, the patient study, the loving thought he had given to his work. They remembered him with deep affection and respect. He was a man who did not say much about himself, who did not wear his heart upon his sleeve, but he had many friends who would feel his loss throughout their lives, to whom he was the central personality in their society, who owed much to his kindness, and more to the mere fact of having known him and being associated with him. They would never forget him; his character, his personality, his quiet goodness, had left an indelible impression upon their hearts.

#### THE NATIONAL CONFERENCE AND INTERNATIONAL AMITY.

SIR,—Allow me to suggest that one of the items of business at the Bolton Conference should be an urgent protest against the course of militarism and extravagant expenditure on armaments on which the Government seems to be embarking. The attitude which the Prime Minister and other members of the Cabinet have taken on these vital questions has given a grievous blow to the hopes of the friends of peace. When the Liberal party was returned to power three years ago, it was with the distinct mandate that the great ideals implied in the old watch-word of "Peace, Retrenchment and Reform" (too frequently degraded to a mere party cry) should have practical application. Recent events, however, have shattered our fair dreams, and we now seem to be given over to a campaign of suspicion and hate against a neighbouring nation, with which the wise statesmanship of our King had only a short time ago made possible a future that promised a closer friendship and harmony. For the present unhappy revival of ill-feeling, the Government must share the responsibility. The Conference has now a grand opportunity for declaring its sympathy with, and adhesion to, divine principles of peace and good-will among the nations. W. E. GEORGE.

*Chorlton-cum-Hardy, March 23, 1919.*

AN address on "Our Naval Expenditure," will be given by Mr. G. H. Perris on Tuesday next, at five o'clock, in the Conference Room, National Liberal Club, under the auspices of the Women's Liberal Metropolitan Union. Admission is free.

It is the very purpose of God's judgments to help us: He is never kinder to us than when He seems sternest and hardest, for then He is moulding us to fortitude, inuring us to patience, burning into us the majesty of righteousness.—*Charles Beard.*

### THE CHILDREN'S COLUMN.

#### WHERE THERE'S A WILL THERE'S A WAY.

ABOUT eighty years ago a lad of fifteen, named Walker, was at work in a paper mill in the North of England, when both his hands were caught in the machinery, and he was taken home with his arms cut off halfway between the elbow and the wrist. It was many weeks before these stumps of arms healed. While nature was slowly carrying on this work the lad's mind was busy with plans for the future. Many a boy would have taken it for granted that as he had lost his hands he could not be expected to earn his living, but would have to be more or less of a burden to his parents or the charitable public. Not so with young Walker. He was a brave independent spirit. He made up his mind to be as like people with hands as he could manage to be with hard striving. Very soon we find him earning a few shillings a week as an assistant teacher in the village school. In those days it was not necessary to pass examinations or win certificates in order to be allowed to teach in a National or other school. To be a little ahead of your pupils in knowledge was considered enough at least to begin with. Anyone who wished to become a head master or mistress studied in the evenings. When the village lads played football it was not difficult for Walker to join the game. He could kick a ball as well as the others, but how about catching or throwing?

Have you ever thought why the muscles in your hands and arms are strong, and why you can feel so well with the tips of your fingers? There are as many muscles in a baby's arm as there are in yours, but the strength which will one day enable baby to fling a heavy ball is still only latent in the soft young muscles. For a power to be latent means that it lies hidden and can be gradually brought out. Only as the little child uses his limbs will the muscles harden and strengthen. Have you ever realised the keenness of the sense of touch which you have in your finger tips, so that you can tell whether your knife blade is sharp or not by merely pressing it very gently against the tip of your finger or thumb? It would require harder pressure if you wished to test the blade on your wrist or a knuckle. We have a mass of delicate nerves at the tips of our fingers, and in these the sense of touch is highly developed, but if we were not constantly using our fingers to feel things this power of distinguishing things by the hand would be very feeble.

Young Walker, having no hands left, began to use his stumps instead, and found that as he persevered in doing this the muscles of his arms became stronger and stronger, and the nerves at the ends of his stumps became more and more sensitive until they were able to do for him most things that our fingers do for us. He practised holding a cricket ball between his upper arm and the portion left him of lower arm, and by a jerk flinging the ball in the desired direction. He had to try and to fail thousands of times before he even began to succeed, but he ended by being able to throw a ball with as good an aim and as far as the average cricket

player. He learned to hold a bat between his stumps, and his son tells me that his father was no mean opponent at the wickets. It was not long before he learned to hold pen and brush between his stumps. I have seen some handwriting of his which was like copperplate. I have also seen landscapes painted by him long years after his accident.

He was fond of fishing with rod and line, the only process connected with this which he could not manage unaided was taking the fish off the hook.

Thus we see our handless boy overcoming difficulties in his work and his play, becoming first assistant and then master of a school, supporting a family, and winning general respect.

Truly where there's a will there's a way!

\* \* \*

Miss Helen Keller, who was born in the United States nearly thirty years ago, is one of the most remarkable of living women. Until she was about six years old she had lived in a painfully true sense quite alone in the world. She lived with loving parents, but she had never seen them unless in her infancy, she had never heard a voice or any sound. She lived in utter darkness, in utter silence, being blind and deaf and dumb. She was only dumb because she had never heard speech. She could smell and taste and touch. That was all.

At last a wise and very patient young lady was found willing to try to get into communication with this lonely child, who was put entirely under her care. For several weeks she tried in vain to make Helen understand that certain movements which she made with her fingers pressed gently on the child's hand had a meaning. She was really spelling a word by means of the finger alphabet, but there was no way in which she could tell Helen this. At last one day when Helen was thirsty, and the lady spelt *water* on her hand as they stood by a spring, it dawned on the child that the finger touches and the water that trickled on her hand had some connection, and her teacher saw a look of sudden interest and attention in her face. From that hour these constantly repeated hand touches ceased to bewilder her. She began to understand that other touches were connected with other objects, and that if she made some of these movements on her teacher's hand the teacher understood and gave her the thing the touches signified.

She had learned that there were such things as words, and that she could use them.

From that hour her progress was rapid. She learned to read raised type, to write, even to speak so that others could understand, although she could not hear a sound she made. Miss Keller is now a highly educated woman. She speaks several languages intelligently, has graduated in an American university, and has published at least two books. In her first book, "The Story of My Life," she tells how the difficulties in her way were overcome. The book was published in 1903. You can get it through any English bookseller.

EMILY NEWLING.

QUENCHING his human thirst in others' joy.—*George Eliot.*



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LONDON, MARCH 27, 1909.

## CHURCHES AND THEIR WORK.

THE reports which we publish this week of the annual meetings of the Manchester District Association of Presbyterian and Unitarian Churches, the East Cheshire Christian Union for Missionary Purposes, the North and East Lancashire Unitarian Mission, the Manchester Domestic Mission, the Lewin's Mead Domestic Mission, Bristol, and the Mansford-street Church and Mission, Bethnal Green, offer a fair sample of the varied work in which our churches are engaged. Last week we had reports of the Midland Christian Union and the Liverpool District Missionary Association, and next week there will be the Council Meeting of the British and Foreign Unitarian Association, and the annual meeting of the Blackfriars Mission and Stamford-street Chapel. Next week we may have more breathing space in the midst of this crowd of meetings, but here at the moment we must leave the reports to speak for themselves, and simply remark that, if there were fewer of them, the work of each Association and Society might with advantage be more fully represented in our columns.

## TRUCE.

Now a truce, a truce, my brothers,  
Heart to heart come close again,  
Trusty all to all the others,  
Masks of men no more, but men!  
Here's a hand of mine in token,  
Give me thine, and thine, all round;  
Pledge me here a vow unbroken  
To the Right, wherever found.

Whose the triumph we are seeking?  
Brothers, is it not the Lord's?  
Then a truce to evil-speaking,  
Sheathe we, one and all, our swords;  
Now's the time for loyal chorus,  
Sweet accord, and reason's law—  
When the real foe's before us,  
Then, and not till then, we'll draw.

Now a truce to all complaining,  
Jealous fears and murmurs cease;  
Courage is our best campaigning,  
And our strength fraternal peace;  
Leagued in love, by faith united,  
Be our bond of freedom sure,  
Till the world's last wrong is righted  
And the final good secure.

W. G. TARRANT.

## EAST CHESHIRE CHRISTIAN UNION.

### JUBILEE MEETINGS.

THE East Cheshire Christian Union, we learn from an historical sketch included in the annual report, had its origin at a meeting in the house of the Rev. John Gordon, at Dukinfield, on Wednesday, February 22, 1859. At a subsequent general meeting on Thursday, May 5, in the Dukinfield school-room, rules were adopted for the "East Cheshire Missionary Association" (the present name dates from 1864), and Mr. Gordon and the Rev. Charles Beard, of Gee Cross, became hon. secretaries. Mr. Beard retained the office until 1866, on the eve of his removal to Liverpool. His successor at Gee Cross, the Rev. H. Enfield Dowson, served for many years as treasurer, and then from 1891 to 1901 as president, while Mr. T. H. Gordon was treasurer. Mr. Walter Hudson has been treasurer since 1901, and the Rev. B. C. Constable hon. secretary from 1896 to the present year. Through the missionary efforts of the Union, congregations have been established at Stalybridge Glossop, Denton, Ashton-under-Lyne, and a fresh effort is now being made at Marple.

The jubilee meetings of the Union were held at Dukinfield last Saturday. There was service in the Old Chapel in the afternoon, conducted by the Rev. J. Collins Odgers, of Liverpool, who twenty years ago was minister at Styal and Dean-row. The text of his sermon was II. Thess. i., 3: "We are bound to give thanks to God always for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth." He referred first of all to the joyousness of the Apostle's words, which sprang from the heart of his missionary zeal; and they, looking back on the fifty years of that Union, Mr. Odgers said, might have something of the Apostle's joy. One characteristic of their Union had been the good feeling which had always prevailed between church and church. There was always good-will and the desire to co-operate. When there was love there was sure to be strong union. And now that desire for closer union and mutual helpfulness was growing stronger throughout their whole body. On that day of jubilee his message to them was two-fold. To ministers and lay-preachers he said, let the love that is in your hearts and the spirit of co-operation, which for fifty years has animated this Union, have fuller play in the future. Let it add warmth and tenderness to your message. Let the presentation of your faith be more human and living. Let the aim of every sermon be not so much to present a view as to persuade to better and holier life. And to laymen, as well as ministers, he made appeal for more complete response to the call of the time for social service. Through the fuller exercise of love, he said, they would find their faith increased, and their word would have more weight, more brightness and power.

The annual meeting was held immediately after the service, the Rev. E. G. Evans, minister of the chapel, presiding. (Why not the President, who was there?)

The report noted the satisfactory financial position of the Union, with a good balance in hand, and embodied

short reports, not only from the four aided churches—Ashton, Congleton, Crewe, and Mottram—but from all the 18 churches of the Union (except Mossley). It recorded the resignations of the Revs. J. E. Stead, of Mossley, and W. F. Turland, of Flowery Field, and welcomed the Rev. Fred Hall, who has succeeded the Rev. G. H. Smith at Congleton, and the Rev. W. A. Weatherall to Nantwich. Since October, it was stated, evening service had been held at Marple.

The report was adopted, on the motion of the chairman, seconded by Mr. Kerfoot; and then on the motion of the Rev. W. Harrison, seconded by the president, Mr. Leonard New, the Rev. B. C. Constable was elected president. It was explained that Mr. New had generously offered to undertake the work of the secretaryship for the year of Mr. Constable's presidency. Mr. Walter Hudson was re-elected treasurer, with grateful acknowledgement of the value of his services to the Union; and on the motion of the Rev. G. A. Payne, seconded by Mr. Broadrick, a special vote of thanks was passed to the Rev. B. C. Constable for his services as secretary for the past 13 years. Mr. Leonard New was then elected secretary, a vote of thanks was passed to the Rev. J. C. Odgers for his services that afternoon, and it was agreed to send a message of cordial greeting to the Rev. H. Enfield Dowson in his absence, which was greatly regretted.

After tea a public meeting was held in the school-room, Colonel J. W. Pollitt, V.D., in the chair. Mr. Constable announced that at the last moment, owing to urgent business, they were disappointed of the presence of Sir John Brunner, who had been announced to speak, and they had letters of regret for absence from Mr. J. Hall Brooks and the Rev. P. M. Higginson, also from the Rev. H. Enfield Dowson, whose letter he read, as follows:—

### LETTER FROM MR. DOWSON.

DEAR MR. CONSTABLE,—I am suffering under keen disappointment—as one who has been a minister on the roll of the East Cheshire Christian Union for forty-two years of the fifty, whose jubilee you are keeping—in not being able to take part in the celebration. Much of the interest of my life has been bound up with it; and it and all its churches, and all its members, ministerial and lay, have a warm place in my affections. The bond that unites us all together, ministers and people, and that knits congregation to congregation, is as close as it is sacred. It is no bond of creed but of a common allegiance to the spirit of the Master whose name we bear, and a common search for "the Way, the Truth, and the Life," of which he was revealer as none beside. We are one brotherhood and sisterhood in a pursuit which knows no end, leading us ever onward and upward toward the light that shines more and more to the perfect day.

In this pursuit we rejoice to know that "the flowing tide" is with us, and that in many a dogmatic church, and others commonly called orthodox, are numbers of worshippers, in the pulpit and the pew, whom "the new theology,"



much akin to ours, is bringing to our side. Although they do not come out and join us, they spread abroad the spirit we are of, and advance to new conquests the "truth, liberty, and religion" which are our watchword.

While we welcome the victory of our cherished principles, by whomsoever won, let us not stand idly by while the battle is being fought by others. There is in all these things rather a clarion call to us, the pioneers of a path now trodden by new and unwonted feet, to be still in the van in treading it. *Noblesse oblige*. We represent great traditions, the children's children of the old Puritans who sowed the seeds of the truth and liberty now moving us to new triumphs, with their very life's blood. If we would be worthy sons and daughters of that ancient lineage, we must know, as they did, how to spend and be spent in the cause of a religion dearer than life itself. I call upon our people to rise anew to their spiritual feet, and to go forth with apostolic spirit to sow in this East Cheshire a seed for which the ground is ready as it never was before.—Yours sincerely,

H. ENFIELD DOWSON.

Oakwood Park Hotel, Conway.

March 17, 1909.

The CHAIRMAN expressed great regret at the absence of Sir John Brunner and Mr. Dowson, and went on to refer to satisfactory features in the report. The Union had an interesting history, and he spoke with approval of its work as slow and sure.

The Rev. H. S. TAYLER (formerly for twenty years of Dukinfield) said it was the greatest pleasure to him to be on that platform again. Nowhere were the churches nearer to one another than in that Union, and the churches owed a great deal of their life to the spirit of altruism fostered in the Sunday schools, which had so great a hold upon them there. He recalled with pleasure old memories of missionary work in the district, and commended the practice by which every minister gave one Sunday evening a quarter to that work. The churches will succeed, he said, if they are more democratic, with more warmth and community of feeling and truer brotherhood. The old individualism was good, which meant that each one stood by what was right and true in his own heart, but they must also be united in spirit, and the churches must help one another, feeling more deeply the holy necessity of their task,

"One in the freedom of the truth,  
One in the joy of paths untrod,  
One in the soul's perennial youth,  
One in the larger thought of God."

Dr. W. BLAKE ODGERS, K.C., speaking as representative of the British and Foreign Unitarian Association, greeted them on their jubilee. He congratulated them on their report, which had nothing doleful about it—as one of their ministers had said, "We are too busy to be doleful." There was a Union for missionary purposes—for helping one another, for the strong to help the weak. He liked to hear of Unitarians everywhere being in the van, and the Unitarian Van had been doing good work. It did great good to

the ministers who took part in the work, and it did good to the people. There was great need of a pure and rational Christianity, not only between man and man, but between nation and nation, and Dr. ODGERS went on to speak very earnestly in protest against the war spirit. Are all the savings of the working man, he asked, to be spent in deadly instruments of war? In the old days of barbarism, when two men had a quarrel they fought a duel, but now if there was a breach of the King's peace, it was punished. If men had a quarrel they took it to the King's Court. And so it ought to be with nations. It did not prove the justice of a cause when the strongest was the conqueror in war, and it was part of the duty of the Christian Church in a time like the present to speak out clearly on that subject. It was not a question merely of the King's peace, but of the peace of God. He recalled the ancient prophecy of Micah, that "God shall judge between many peoples, and reprove strong nations. . . . And nations shall not lift up sword against nation, neither shall they learn war any more." But after all these centuries they were still far off from that great hope.

Miss HELEN BROOKE HERFORD also spoke on behalf of the B. & F.U.A., and especially for the Women's League. Their mission, she said, was at home, and not merely to the ignorant, not only to the illiberal, but to the liberal people who did not trouble themselves with any convictions at all. They had to face the paganism among those who called themselves Christians, and they did not need to go outside their own nominal ranks to find it. The Women's League did good service in making solitary workers feel that they belonged to a larger movement. They spoke of their household of faith, and this was domestic work which the women were doing. "The Coming Church," she quoted from Dr. Eliot, "is a growing Church."

Mr. T. H. GORDON recalled his memory of the beginning of that Union when, as a boy of ten, he witnessed the gathering of the men who took the lead in establishing it at his father's house. Three of the ten, besides his father, he specially remembered—Charles Beard, who, by his wonderful sympathy for young folk, and among them little boys, made his presence always a great delight to them, Thomas Oldham and Samuel Broadrick. He had been much touched by the kind reference to his father. He knew that nothing could have given greater pleasure to him and to Mr. Beard, who must always be remembered as equally the founders of that Union, could they have foreseen its success during those fifty years.

The Rev. W. HARRISON, a member of the Union for 31 years, also gave an address, and a resolution of thanks to the friends at Dukinfield brought the meeting to a close. This resolution was moved by Mr. Leonard New, seconded by the Rev. E. L. H. Thomas and supported by the Rev. Fred Hall of Congleton (the blind preacher, recently appointed there), and the Rev. Wesley Butler, who was introduced as a new comer into our fellowship, and received a cordial greeting.

## MANCHESTER DISTRICT ASSOCIATION.

### ANNUAL MEETING.

THE Annual Meeting of the Manchester District Association of Presbyterian and Unitarian Churches was held on Saturday last. Service was held in the afternoon at Cross-street Chapel. The Rev. H. D. ROBERTS was the preacher, and the choir of the Oldham Congregation led the singing. The sermon on "The Ideal Church of God" we hope to publish next week. There was an excellent congregation, which subsequently crowded the room at Lower Mosley-st., where tea had been provided.

A public meeting was held in the evening in the Memorial Hall. The President, Rev. CHARLES PEACH, presided over a large meeting, which filled the body of the hall. After the meeting had been opened with singing, the adoption of the Annual Report was moved from the chair. The Report is a lengthy and valuable document, examining the position of the Association and its constituent churches in much detail. In addition to the ordinary work of the churches, the Report notes the work that has been done on behalf of education, temperance and other public movements. It gives details of the Association's Bazaar and of the visit of the President of the National Conference. Copious extracts are given from the reports of all the aided churches, and the Report closes on an optimistic note: "We rejoice in a growing tendency towards a wider fellowship, to be observed on all hands, and manifesting itself in an ever-increasing desire for co-operation in the furthering of the spiritual, moral and material well-being of the people. We see therein omens of the happiest augury."

Mr. PEACH said the year under review was an encouraging one. They had paid off all their debts and had filled nearly all their empty pulpits. Urgent problems remained, especially those associated with empty city churches surrounded by masses of poor and apparently indifferent people. There was the Gospel which would redeem the lives of these people if only they could learn how to present it aright. Outside their group of churches there had been gains and losses. In India and South Africa the cause of human progress had been forwarded by wise proposals of reform. At home the year had been redeemed from legislative sterility by the passing of the Old Age Pensions Bill. Elsewhere there had been re-action. An Education Bill, offering the maximum of concession, had failed owing to the insatiable greed of the ecclesiastical parties. The drink traffic had again triumphed over the popular will through the agency of the House of Lords. Militarism was more rampant than ever, and the Government seemed to be dominated by men who had lost, for the time, the old Liberal faith in Peace, Retrenchment, and Reform. The frenzied debates on the Naval estimates and the suspicious tone adopted towards Germany were unworthy a strong self-reliant people, and it behoved them as Christians to re-affirm their faith in the brotherhood of man.



Mr. W. LORD seconded the adoption of the Report, which was carried.

The PRESIDENT moved the adoption of the Balance Sheet. This was seconded by Mr. CHADWICK, and after a detailed explanation by the treasurer, Mr. G. W. RAYNER WOOD, it was carried.

A hearty welcome was given to Mr. JOHN HARRISON, President of the B. & F.U.A., who, in spite of ill-health, had travelled down from London specially to be present at the meeting. Mr. HARRISON spoke of the pleasure it gave him as a Lancashire man to attend such a rousing meeting, and he conveyed the cordial greetings of his Association to the Manchester district, which had ever been its cordial associate and supporter. As an ardent Unitarian, he had always looked upon the Manchester district as one where Unitarianism is vigorous—its associations effective, and its zeal for the cause of liberal religion hearty and thorough. Mr. HARRISON then gave some interesting and helpful details of the working of the various Associations in the South of England with which he has been so honourably connected. He would not, he said, anticipate the promised discussion at Bolton as to our forms of organisation but he believed we had in our district associations—where they were properly organised, supported and administered—all the necessary machinery for placing the strength of the strong at the disposal of the weak. He believed that the B. & F.U.A. commanded the entire confidence of the Unitarian public, and performed admirably the duty of diffusing the principles of Unitarian Christianity. It was above all a Missionary association, a militant and aggressive association, applying itself more to the duty of publishing abroad our Unitarian message than to any mere question of church organisation. He feared, however, that Unitarians were far too much inclined to rest on their laurels. It might be true that Unitarianism was permeating the thought of the other Churches but that was not a reason why they should relax their efforts on its behalf, or neglect any opportunity of enlarging the sphere of the Unitarian Churches. He believed the ministers were faithful and vigilant, but, speaking as a layman to laymen, he feared that the rank and file took very little interest in denominational affairs. At a time when the two great sacerdotal Churches were working to undo the victory of the Protestant Reformation, Unitarians should proclaim again the priceless benefits of religious freedom, and show that they were still animated by that indomitable spirit which had made England the most truly free of all European nations.

Mr. C. SYDNEY JONES spoke on the present position and future prospects of our churches. In a careful examination of the situation he came to the conclusion that such difficulties as we had to face we shared in common with all the other Churches, while the hopeful features of the situation were all such as pointed in our direction. The centenary of Darwin marked the triumph of reason over ecclesiastical tradition and the establishment of religion on new and sure foundations. A time of transition was a time of difficulty. At first men thought that all had gone.

They were beginning to realise now that the old religious need still remains. Our churches alone could supply that need. The spread of knowledge could not shake them. Our forefathers had left us free, free from creed, doctrine and organisation, and if we guarded and preserved this freedom the future would be ours.

The Rev. C. M. WRIGHT referred to the important proposals which were to come before the Triennial Conference at Bolton. He deprecated the loss of temper which was evident in some of the criticisms he had heard on both sides of the question, and reminded the meeting of a wise reflection once made by Mr. Gladstone to the effect that the "hardest task he had ever had to face was to bring himself to believe that men whose opinions he was utterly opposed to, and would fight to crush, could yet be in their hearts and motives as honest and sincere as he believed himself to be."

That, he thought, was the only temper in which to enter on a discussion where there might be widely-divergent views. He deplored the fact that many people seemed to assume that some dark design was on foot to destroy the B. & F.U.A. Speaking for himself, he had never heard anyone give expression to an opinion which would lead to the idea that such a campaign was in prospect. He counted it a privilege to serve as a Unitarian minister, but why should they wait for a unanimous agreement about a name before they tackled the far more serious problems which were pressing upon them? At every annual meeting the note of dissatisfaction was struck because their churches were not succeeding as they would like. Was it not possible that some of their virtues went to extremes? He thought they were inclined to be so intensely individualistic, in spite of their much talked of "brotherhood," that the churches suffered in consequence of this. Each congregation, to all intents and purposes, was an isolated unit. It was self-contained, and did not regard itself as owing much in the way of responsibility to the body to which it claimed to belong. He favoured the idea of grouping churches together for mutual help and common ends. The objections raised seemed to be a terror of "organisation" or "ecclesiasticism," and the fear that "influence" might be exerted by a stronger over a weaker church. He himself could see no good grounds for such an apprehension. He felt sure that their passion for liberty of opinion and their respect for liberty made the fear of coercion impossible. Moreover, it was always assumed that the "influence" would be detrimental. Why might it not be beneficial? He concluded by appealing for an earnest, sympathetic, and unbiassed consideration of any scheme put forward for the betterment of our churches; and for a deepened sense of responsibility on the part of members of congregations, not only to their own church, but to the neighbouring churches also.

Mr. TICKLE, of Burnley, a correspondent of the Postal Mission, told in a simple and earnest way the story of his pilgrimage from Methodism to Unitarianism, and the meeting then closed with hymn and prayer.

## MANCHESTER DOMESTIC MISSION.

### ANNUAL MEETING.

THE annual meeting was held at Monton, in the Memorial Schools, on Wednesday evening, March 17. Mr. G. H. LEIGH presided, and there was a large attendance.

The Report pointed out that amid many encouraging signs of the value of the work one of the most notable was the way in which young men and women who had in earlier life benefited from the work of the Mission were in their turn becoming helpers and workers. This testimony was supported by the missionaries, and it is perhaps the very best fruit the Mission can show. No better evidence of the appreciation of good can be given than the desire to extend its influence to others. The report expressed sympathy with the Rev. J. W. Bishop in the death of his wife and had a warmly appreciative note on the work of his daughter at the Mission prior to her removal to India. It is doubtful if the Mission is as well known in the Manchester district as it should be, otherwise it is inexplicable that it should be in its present financial condition. An addition of £300 per annum is necessary to meet liabilities, and this amount Manchester might easily subscribe if it once fully appreciated the value of the work that is being done. The Mission maintains two centres of work, and the ministers in charge supply in the Report full and interesting details of all their varied activities. The Missions are both domestic and institutional. The ministers in charge are very properly reticent about the former part of their work, and scrupulously careful not to abuse the confidence which is the essential condition of its success. It is, however, clear that they are the close and intimate friends, the good counsellors and discreet helpers of large numbers of poor people, as well as the careful guardians of many hundreds of young children who regard them as friends and advisers, and look to the Mission as their larger and brighter collective homes. On the institutional side provision is made for every variety of taste. Apart from the distinctly religious work, which has the first place and is most successful, there are educational and recreative classes and societies of every kind, with a pathetic fight with city conditions in a brave effort to instil a love of flowers and an attempt at their cultivation. A beneficent side of the work is the large use made of the Holiday and Convalescent Homes of the Manchester Sunday School Association. Some hundreds are sent to these homes every year—scholars, mothers and babies; and, by a wise forethought and provision, a large part of the cost is paid in regular weekly savings by those benefiting by it. Altogether there are nearly 900 scholars under instruction at the two centres; there are good attendances at the Sunday and week evening services and, at one centre in particular, temperance work is actively carried on.

The CHAIRMAN, in moving the adoption of the Report, after dealing with its contents, referred to the issue of the Report of the Poor Law Commissioners. It was, he said, safe to say that they were not far from the time when the problem of poverty would be dealt with as a whole.



The ideals of the Report would inspire legislation, and when in that way better care was taken for the material condition of the poor the missionaries would be free to devote their whole time to their religious work. Until they had better material conditions they could not hope for much on the higher levels.

Mr. H. P. GREG, in seconding the adoption of the Report, said the work of the missionaries was thorough and not casual, it helped to "self-help" instead of pandering to the too prevalent cry for "protection," which seemed to mark all classes to-day. He commended the extension of this principle of "self-help" as far as possible to "self-control" in the direction of the various branches of work. In so far as they could associate their young people with them in the responsibility of the management of their various agencies would they win their deeper interest and support. He also counselled a courageous policy in the trying of new methods. As to recreation he urged that a place should be given to dancing, which he highly approved when a good standard of skill and a high spirit of courtesy was maintained.

The Rev. N. ANDERTON, in supporting the resolution, spoke of his earlier years at one of the Liverpool missions. He also warmly welcomed the Report of the Poor Law Commission, which, he said, was pervaded by a deep humanity and a warm religious feeling. If its ideals could be realised it would mean the change from the "institutional" into a friendly treatment of the poor.

The Report having been adopted, the senior missionary—the Rev. J. W. BISHOP—addressed the meeting. He paid a high tribute to the Monton friends who, for the past eight years, had entertained some four hundred scholars annually on one of their trip days. He gave interesting glimpses of the varied work which has to be done, showing how the missionary has to act as a mediator between the individual and the community. Many of the poor were unaware of the resources available for their help in times of need, or of their rights in times of persecution. He had often to see to the removal of the sick, to report insanitary conditions to the authorities, to intercede for mercy on behalf of the distressed and sometimes to appeal to the law to protect the helpless. All this work was educational and redemptive, and he was glad to note a steady improvement in the district in which the mission stood and in the character of the people surrounding it. In closing Mr. BISHOP thanked the chairman for his kind reference to Mrs. Bishop and said no one would ever know how many of the things done at the Mission started in her brain and heart.

The Rev. A. W. TIMMIS said that after seven and a half years' experience of the work he was as deeply convinced as ever that the work of his helper and himself was worth doing, and needed doing. His interest had grown with his knowledge of the work, the varied details of which he proceeded to explain. Renshaw-street was a poor people's church, with all the usual agencies of a church, but it was also a mission, an aggressive agency sent to work on behalf of the poor and against all that hindered their lives. While the Mission

aimed at being unsectarian, people would associate it with a definite group of churches, and it must therefore be to those churches that the Mission would have to look for its support.

Mr. W. E. NANSON moved the re-election of the Rev. S. A. Steinthal as President. This was supported by Mr. W. J. Hadfield, the treasurer, and carried. It was stated that although Mr. Steinthal could no longer attend the meetings, he still interested himself in the Missions, and every year collected considerable sums of money on their behalf. Among the other speakers were the Revs. P. M. Higginson and W. McMullen and Miss C. Higgin and A. C. Vallance.

#### MANSFORD-ST. CHURCH & MISSION. ANNUAL MEETING.

The annual meeting was held at Mansford-street on Tuesday evening, Mr. John Harrison, President of the British and Foreign Unitarian Association, in the chair.

The meeting was held, not in the chapel as usual, but in the school-room below, and a very pleasant meeting place it makes, handsome, comfortable, and homely, now that the walls have been panelled by Mr. Ronald Jones as a memorial to his father, Mr. Charles W. Jones, who was President of the Society in 1900. The chapel was also lighted up, so that the re-decoration which has been effected there might be seen. The roof has also been repaired, and a much needed new system of heating, both for chapel and school, has been installed. At the same time the chapel pews were revarnished by two or three members of the congregation (the minister is said to have lent a hand), a labour of love for which special acknowledgment was made at the meeting.

For the improvements, apart from Mr. Ronald Jones's generous gift, a special fund was raised by donations, in response to personal requests from the Treasurer and Secretaries, from thirty-two friends, together with £10 from the congregation, the whole cost amounting to £257 15s. 10d. The last donation of £1 2s. 10d. completed the fund. If any other friends are disappointed that they had not the opportunity of joining in this fund, they are reminded that the Mission has many other needs.

The Committee's Report, which was read by Mr. STANTON W. PRESTON, recorded a year of successful work, and concluded with an expression of thanks to the Rev. Gordon Cooper for his devoted and enthusiastic work for the Church and Mission.

Miss L. JONES, as Treasurer, presented the accounts, which showed the old deficit of £29 14s. 5d. increased to £41 9s. 9d. Of the subscribers they had lost during the past year, three had been generous friends and supporters of the work at Mansford-street from the first—Miss Mary White, Mr. Russell Scott, and Mr. H. W. Gair. They had also lost Mrs. Dawes Hicks, Mr. W. Hall, and Mr. C. W. Jones. Having told with gratitude of the ready response to their request for donations for the renovation, Miss Jones pointed out that their regular income ought to be put on a more satisfactory basis, and

she asked for another £60 in annual subscriptions.

Mr. F. E. ALLEN read the report of the Chapel Committee, which told in detail of a large amount of good work, including that of the Sunday School, the clubs and various classes, the 3rd London Company of the Boys' Own Brigade, the mothers' meeting, the Guild, and the Window Gardening Society.

#### THE MINISTER'S REPORT.

The Rev. GORDON COOPER read his report, which opened with the following passage:—

"The growing interest of our Churches in the great social problems of to-day, is, to those of us engaged in Mission work, a most hopeful and encouraging sign; and if I estimate this new movement at all rightly, it will not rest content with the mere theoretical discussion of these questions, but will show itself in active and zealous work among the poor. At the very beginning of my Report, therefore, I would suggest once again that our Missions provide the most excellent field wherein those who have felt this call to social service may labour. Through district visiting, through collecting for the Provident Bank, through work in the Sunday School and its many institutions, through mixing with the men in the clubs, one is brought face to face with the people, whom all social workers are anxious to help, and a first hand knowledge is acquired of their habits and ways of life, of the conditions under which they live and have to live, of the peculiar temptations to which they are subject, of the wages they earn, often so wretchedly meagre, and of the long periods of 'out-of-work' or 'short time' to which so many of them are subject. And this knowledge is essential; for all enthusiasm for social service must be tempered by a knowledge of the facts, which can be best acquired, not by the study of Blue Books, but by personal contact with the people, and by hearing from them the story of their difficulties and struggles. If this new spirit which is coming over the Churches can inspire men and women to active work and personal service, then there is some hope for real social reform. These reports will give some account of the work accomplished, or at least attempted, at Mansford-street, and it may be that some who read them may find some corner of the field in which their services might be of use. I can only say that I will do my best to find some congenial work for anyone who will come and help. We have a splendid, enthusiastic band of earnest workers, but they would be the very first to welcome fresh helpers."

In addition to personal service, Mr. Cooper mentioned the urgent need of more financial help for the Poor's Purse, the Convalescent and Country Holiday and Excursion Fund, and the Window Gardening Society. The Provident Bank had 924 names on the books, the amount paid in during the year being altogether £570 12s. 11d. But the figures by no means tell all the story of the Bank's usefulness, and the report added:—

"As has been said in previous years, much good is accomplished by a weekly visit from a sympathetic lady to the



homes of the depositors, and I imagine that something like 400 homes must be visited each week by the eight collectors. I am quite sure that much good which cannot be recorded in figures in an Annual Report, results from these friendly visits. The advice of the visitor is sought on all kinds of questions, and is freely and willingly given; lonely women are cheered, and the sorrowing are comforted by a few helpful and sympathetic words, and sometimes practical assistance is given in times of distress. The visits give a great deal of pleasure, and I firmly believe the pleasure is not all on one side."

Another paragraph of the report may be quoted:—

"During the year many cases of distress have come to my knowledge which I have endeavoured to help, but it is quite impossible to relieve, or to help adequately, all the cases of which one hears. Many applicants I have referred to other organisations, such as the Labour Bureaux and Unemployed Committees, while I have assisted to the best of my judgment such cases as were best known to me. I have no desire that the Mission should become known in the district as a Relief Station where doles of money or tickets are distributed; it has been my endeavour, rather, to give adequate help—so far as the means placed at my disposal will allow—to those families directly connected with us which are in need of assistance. It has been a hard winter for many of the people, and I have tried to use the money entrusted to me wisely and well."

Mr. Cooper then reported a deficit of £17 9s. 5d. on the Convalescent, Country Holiday, and Excursion Fund, and strongly urged that the good work must not be curtailed. Grateful acknowledgment was made to the Rev. E. and Mrs. Turland, of Newbury, and Mr. and Miss Taylor, of Halstead, for their kind help with the Country Holiday children; and the report also mentioned with great pleasure the week-end visits of Manchester College students.

It concluded as follows:—

"I have acknowledged personally all the various gifts that have reached me during the year—gifts of money, clothes, books, hospital letters, tickets, food for invalids, &c., and I need not mention here all the friends, known and unknown, who have helped me in one or other of these ways. But I do wish to place on record here my sincere appreciation of the earnest work of many willing helpers, and my deep gratitude to them for the personal service they are giving to the Church and Mission. It is surely a grand testimony to the successful influence of the Mission in the past, that so many of our best workers to-day—in the Church and Sunday School and their allied institutions—have themselves grown up at the Mission. Freely they received, freely they are giving to-day; and I cannot withhold my admiration for their unceasing and unselfish labours. To them, and to all our other workers, I offer my thanks, while I call them again to further loyal and devoted service in our corner of God's vineyard."

The CHAIRMAN, in moving the adoption of the reports, expressed his own pleasure

at being there, and the interest of his Association in that good work. He paid a tribute to the success, energy, and earnestness of Mr. Gordon Cooper, and referred with special satisfaction to the cordial relations which evidently subsisted between minister and congregation. He dwelt on many points of interest in the reports, and referred to the useful work done elsewhere by a coal club and a boot club, which enabled the people to buy small quantities of coal at wholesale prices, and to obtain boots at a little less than the wholesale price. He expressed his willingness, in consultation with Mr. Cooper, to help in the establishment of such clubs. In conclusion, he spoke of what was being done at that Mission as some of the finest work possible for God and humanity.

The resolution was seconded by Mr. E. B. SQUIRE, and adopted.

On the motion of the Rev. J. A. PEARSON, seconded by the Rev. J. C. BALLANTYNE, the Committee and officers were appointed; and on the motion of the Rev. H. Gow, seconded by Miss HELEN B. HERFORD, a resolution of thanks was passed to Mr. Gordon Cooper for the keen enthusiasm of his ministry and to all those who help in the work.

Mr. BALLANTYNE urged that the subject of a Settlement should be more definitely brought forward, that men might know exactly what they would find there. He spoke with gratitude of what he had learnt at College, but said that something more was needed to train men for that special work; and practical experience, such as could be gained by residence at that Mission, was the very thing. The week-ends spent by students with Mr. Cooper were invaluable, and a Manchester College Scholarship to enable a man to live there for a year, to continue his social studies, and gain practical knowledge at the same time, would be of the greatest service. At the same time it would provide a first resident for the Settlement, and he was sure that others would be found glad of such an opportunity.

Mr. Gow warmly endorsed this suggestion, and said that the Committee should prepare a more definite scheme. He thought that a beginning could quite well be made in a quiet way, on the upper floor of one of the neighbouring buildings; and they should be able to tell men, who were inclined to come, what the cost of living would be, and the conditions of residence.

Mr. GORDON COOPER, in his reply, renewed his expression of gratitude to all those who helped him in the work. He believed, he said, more and more in the work. He believed they were steadily gaining in influence and power in that district, and there was plenty of work for them to do in the future. There were others in the district whom they could try to influence and bring under the light of their Church and Mission. It was one of the most encouraging things to find the number of families connected with them, the children in the school, the mothers in their meeting, and the men in the clubs; and he looked forward to the time when they would have them not only in the clubs and classes, but joining

them also at the service on Sunday evening.

A vote of thanks to the Chairman, moved by Mr. R. P. JONES, seconded by Mr. STANTON PRESTON, brought the meeting to a close.

#### LEWIN'S MEAD DOMESTIC MISSION. BRISTOL.

THE annual meeting of the subscribers and friends was held at the Mission Hall, Montague-street, on Monday evening.

The PRESIDENT (Mr. PHILIP J. WORSLEY), after briefly referring to the useful work the Mission was doing, said that one thing made them sad that evening, and that was the great loss that the Mission and the Lewin's Mead congregation had sustained in the death of Mr. Harry E. Thomas, one of their most faithful adherents, and one of the most estimable of men.

The MISSIONARY (Mr. THOMAS GRAHAM), in presenting his second annual report, first of all thanked the committee and officers and many supporters and helpers for their continued interest in the Mission. Their work was being more widely known and appreciated. The young folks were rallying round with gratifying results. The Sunday school now had 131 scholars. The attendance at the Sunday evening services had almost doubled in two years. A Sunday morning service for young people had been commenced, with fair results. The chapel, caretaker's house, and old school-room had been re-painted and repaired at a cost of nearly £70. £158 14s. 7d. had been deposited in the penny bank. Lady collectors were in touch with nearly 200 homes through the medium of this bank, and much good was done. Amongst other institutions are the Mothers' Meeting, Senior Girls' Club, Junior Girls' Club, Boys' Club, Men's Club, Band of Hope, Library, and Girls' Choral Society. During the winter months weekly concerts and lectures had attracted good audiences. In the summer months rambles into the country took place at frequent intervals, and were much enjoyed. In addition, a number of invalids were sent into the country for a lengthy period. The missionary had paid over 1,000 visits to the homes of the people. In the winter months there was a total attendance of over 500 each week at the various meetings and services.

The report read by the hon. secretary, Mr. E. SIBREE, congratulated Mr. Graham on his work, and appealed for more financial support. The treasurer's accounts, presented by Mr. J. KENRICK CHAMPION, showed an expenditure of £260, with a small and diminished balance in hand.

The reports were adopted on the motion of the Chairman, seconded by Mr. COLE.

The Rev. A. N. BLATCHFORD proposed and Mr. T. GAYLARD seconded a cordial vote of thanks to Mr. and Miss Graham for their loyal and zealous services during the year.

The officers and committee were re-appointed, and thanks were tendered to the preachers for the Mission on the previous day, and to the officers and committee and other helpers in the good work.



NORTH AND EAST LANCASHIRE  
UNITARIAN MISSION.

THE annual meeting was held at Chesham on Saturday, March 13. There was service in the afternoon, conducted by the Rev. E. Morgan, of Bolton, the preacher being the Rev. C. J. Street, of Sheffield.

At the business meeting, which followed, Mr. R. J. Pinnington, of Rawtenstall, was elected president, and the other officers were re-elected.

The report recorded with much satisfaction that during the year Rawtenstall had achieved independence, and Accrington was on the eve of a like achievement. The new congregation at Ansdell had been welcomed into the Union. The suggestion of a joint ministry for the four churches of Burnley, Colne, Burnley Lane, and Nelson had been considered, but without practical result. A resolution was subsequently passed offering a hearty welcome into the district to the Rev. O. Binns, of Ainsworth; E. Morgan, of Bolton, and R. J. Hall of Ansdell.

After tea a largely attended public meeting was held, the retiring president, Mr. T. Rigby, of Bury, in the chair, when addresses were given by the Revs. C. J. Street, M. R. Scott, and E. W. Seely, and Mr. J. Cameron, of Accrington.

From the *Bury Guardian* we take the following report of Mr. Scott's speech. "Religion," he said, "was the whole of man, the mind, heart, strength, it was man coming to himself. Was it the case that when a man thus came to his full self that he turned away from God as something that he had outgrown? No! Whereas before, in his weakness, wickedness, superstition, and ignorance he would fain have filled himself with husks, because he did not know any better; now there sprang up in his heart the desire for God. He did not think the modern man had ceased to worship because he was better educated. It was not because of his culture, but because he was not cultured enough. They had got to tell the modern man straight and plain, and the churches failed in their duty if they did not do so."

ROBERT COLLYER AND CHARLES  
BEARD.

SIR,—In "Notes of the Week" in the last *INQUIRER*, you quote from Dr. Collyer's book a story of his first meeting with my father, Charles Beard, in 1871. Your readers may care to hear the other side of that story. I well remember my father saying on his return from welcoming Dr. Collyer at the Adelphi Hotel, Liverpool, "As I waited, watching the arrivals from the American boat, I saw one come in with a fine, massive head and a face overflowing with the milk of human kindness, and I thought, this is my man, and went to greet him." This description of Dr. Collyer has always remained in my memory, and I think it is rather striking that two men, each with such a vivid, and in some respects similar, personality should have recognised their essential sympathy and brotherhood at the very moment when they first clasped hands in that great meeting-place of East and West.

SOPHY EVELEGH.

## PROVINCIAL LETTER.

## YORKSHIRE DISTRICT.

LAST October Professor L. P. Jacks delivered an address to the members of the Yorkshire Unitarian Club, in which he endeavoured to prove that "the Open Principle, as a basis of church life, has failed"; and setting forth the opinion that future success depends on "the willingness of our churches to state forthwith some collective principle, loyalty to which should be binding on every associated member whether minister or lay." In Rev. Joseph Wood's pamphlet on the Federated Church, to which reference has been made in your columns, three "bed-rock" principles are stated in which we are to find a basis for a federated as for a single church. [See *THE INQUIRER* of March 13, p. 163.]

On these principles he would proceed to build up a federated church, with a view to securing the adequate help of the weak by the strong. The proposal embodied in his pamphlet, which will be laid before the forthcoming Conference, involves a "linking up of the local church, the circuit, the Provincial Assembly, and the Conference."

There will be general agreement with the statement that "our churches have lived too long in loneliness and sterile isolation; we know too little of harmonious co-operation, and the swing and power of an army on the march. We have realised too feebly that faith and freedom only flourish in social relationship, in membership of a body, in union with brethren, and that this is as true for the individual church as the individual believer." Disagreement comes when we consider the best methods of remedying these grave defects.

Nevertheless, a spirit of hopefulness has arisen among many of us now we have read the announcement that the Conference will be asked, not to engage in conflict on two opposing policies, but to concentrate on methods of combination of existing institutions and co-operation of churches, on the objects in view.

It has been my purpose, since the suggestion of "grouping of churches" was made by the British and Foreign Unitarian Association Committee two years ago, to bring into effect something akin to the "Circuit System" in our Yorkshire churches, but so far with small success.

The difficulties are enormous, and inasmuch as the co-operation, with us, can only be voluntary, they can only be overcome as the idea of unity and enthusiasm in a great purpose prevails.

Here, e.g., is an "Ideal Circuit": There are five churches, all on tram routes, with four ministers. The principal church, "self-supporting," with a fairly good endowment, finds itself with a deficiency of about £100 on the year's accounts. The annual deficiency accumulates, until a bazaar is necessary to clear it off. There is another, supported almost entirely by endowment, with a very small membership. Another, vigorous but poor, assisted substantially by the Yorkshire Union. Another, a mission church, vigorous, and in the way of building up a strong congregation, assisted by the B. & F. U. A. and Yorkshire Union. And a fifth, contri-

buting nothing to the body in general, maintaining an active life, whose services are conducted chiefly by laymen. If these could be really federated and ministers and congregations engaged in genuine co-operation, immense good would accrue. But the problem is how to bring this about? Each congregation is ready with the answer that it is doing its utmost, and that it requires its best efforts to provide for its maintenance. Each will get what it can from, and give as little as possible to, the general body. Each is "resolved upon the maintenance" of its "ancient liberties," with respect to the appointment of its minister and its internal management. The only remedy, so far as I can see, is "more self-sacrificing devotion to the principles and faith which they exist to promote."

Take another circuit; again the churches within reasonable distance of each other—five churches with five ministers, one of which is exceptionally well endowed. There is also, to a considerable extent, effective co-operation already. But, with proper distribution of available funds, and "self-sacrificing devotion to the principles and faith," the living congregations should be extending these principles and faith to the growing suburbs of the great city. In this case, as in the other, and it applies generally all over the country, better results might be secured by more enthusiastic combination, and a better use of existing machinery. The improvement must spring from a sense of loyalty to the principles and faith.

In the matter of finance, also, strenuous efforts have been made in this district to increase the funds for general purposes, with the view of the strong helping the weak, and propaganda. Some years ago an appeal was issued, backed up by visits from the treasurer, asking for contributions from more people, even of small amounts, with poor results. If the "penny a week fund" could become an actuality in Yorkshire, I calculate it should produce, on the average attendance, about £350 additional annually. What could we not do with this?

Even as it is the Yorkshire churches contribute about £280 per annum in support of the churches of the Union, and about £300 to the B. & F. U. A., as a "visible and tangible contribution to the sense of fellowship." If by his noble appeal the President of the Conference can succeed in bringing home to the imagination of our people the necessity for greatly increasing this amount, he will have done fine service. It is devoutly to be desired that the Conference will result in a plan which will make for the solution of our great problem.

Now, a word about the ministerial changes that have taken place since last I wrote. Mr. Leonard Short has been appointed lay worker in charge of Stanington, in succession to Rev. J. Ruddle. He purposes to take a course of study at Oxford, and to qualify himself for the regular ministry. He has received a most cordial welcome, and the congregation appears to be responding to his efforts in a most gratifying manner.

The Rev. R. H. Greaves has left York. It is to be hoped that the congregation in the cathedral city will soon make a



wise choice of pastor, who will maintain the best traditions of the church.

The congregation at Scarborough has been fortunate in securing the services of Rev. Joseph Wain, who will commence his new duties on the first Sunday in April. Mr. Wain has done good service as missionary for 11 years at Bristol, and as minister for 9 years at Trowbridge. He will receive a hearty welcome to Yorkshire.

The Rev. E. Ceredig Jones bade farewell to his congregation at Chapel-lane Chapel, Bradford, on Sunday, March 14, after a devoted ministry of 24 years. On the eve of his departure for Wales a large gathering assembled at Channing Hall to present him with tokens of appreciation of his life and work amongst them. A resolution of the executive of the Yorkshire Unitarian Union (of which he has been a member ever since his settlement in Bradford, and for which he acted as secretary for several years) recording appreciation of his exemplary services to the Union, and to the Unitarian cause, will follow him to his retirement. Yet another farewell will take place at Rotherham, on Thursday, to Rev. W. Stephens, who, after a faithful ministry of 15 years, goes to take up the work of the Rev. J. C. Street at Shrewsbury. Our best wishes go with him.

There are fine opportunities at Bradford and Rotherham for energetic, cultured and worthy men. JOHN ELLIS.

## NEWS FROM THE CHURCHES.

**Birmingham: Moseley.**—Anniversary services were held last Sunday, the Rev. T. A. Gorton being joined at the evening service by the Rev. T. P. Spedding, Missionary Agent of the B. and F.U.A., who preached to a large congregation on "The Gospel in the Present Day." Mr. Spedding also took the afternoon children's service, and christened two children, a son of the minister, and a daughter of one of the members, a lay-preacher in the district.

**Blackpool: South Shore.**—A very successful cake, apron, and miscellaneous sale, organised by the sewing society, was held on Wednesday, March 10. The sale was opened by Mr. T. Underwood, the secretary of the North Shore Church, and Mr. Alfred Ashworth was the chairman. Short addresses were also given by Revs. R. McGee and R. J. Hall and Mr. J. Cunliffe. The amount realised was over £27, and this has been devoted to the reduction of the interest and liability account of the church building.

**Bristol: Lewins Mead.**—An effort is being made by the congregation to raise the sum of £1,000 for the purpose of redecorating the interior of the Meeting House and providing a larger hall for school and congregational purposes. In aid of this object the Rev. A. N. Blatchford has delivered a series of three readings from the works of Charles Dickens, in the Redland Park Hall. The readings have been remarkably successful, and each has attracted a large audience. In connection with the last of the series the *Bristol Times and Mirror* notes the special effectiveness of passages from "The Tale of Two Cities":—"The reader interpreted the strange character of Carton with a vividness and a skill that brought tears to the most reluctant eyes, and he was rewarded with hearty applause at the end, when he was as fresh and in as good voice as nearly two hours earlier. We believe these are Mr. Blatchford's first public readings. They have come as a revelation to many of his friends, who knew him only as an eloquent speaker and preacher. He will surely be asked to exhibit his reading gifts again when a good cause presents."

**Dover.**—The Rev. C. A. Ginever gave a most interesting scientific lecture last week in Channing Hall, entitled "The History of a Rain-drop," illustrated by a number of well-selected

lantern slides. Many striking views of alpine glaciers and icebergs were shown, when Mr. Ginever spoke of the action of ice as a denuding agent.

**Flowerly Field, Hyde (Resignation).**—After a ministry of over four years at this church, at the annual meeting of the congregation held on Jan. 31 last, the resignation of the Rev. W. F. Turland was received by the members, to take effect about the end of July.

**Gainsborough.**—The Unitarian Chapel has now been repaired and renovated, and at a meeting of the trustees held on Saturday, March 13, it was agreed to ask the committee of the B. & F.U.A. to make arrangements for re-opening the chapel on Sunday, April 4, if possible. Mr. John C. Warren, of Nottingham, Mr. H. R. Bramley, of Sheffield, and the Rev. W. Copeland Bowie, of London, were present at the meeting, in addition to the local trustees.

**Glasgow: Ross-street.**—The Rev. Arthur Scruton, at present a missionary minister of the United Free Church of Scotland, has accepted the unanimous call of the congregation to this pulpit. The church has been without a minister since last May, when the Rev. E. T. Russell received the appointment of missionary minister for Scotland. Mr. Scruton's appointment has also the hearty approval of the McQuaker Trustees, and arrangements are being made for his induction services and first welcome to a Unitarian pulpit, to be conducted by the Rev. Dr. S. A. Eliot, President of the American Unitarian Association, and the Rev. James Forrest, President of the Scottish Unitarian Association. Mr. Scruton, in his letter of acceptance, states that since entering into the liberty of rational religion he has long desired to express himself freely and fully, and he looks forward to finding in Unitarianism that congenial atmosphere wherewith to express his true and sincere convictions concerning God and man. The induction services have been fixed for Sunday, April 11, afternoon and evening, and a welcome since to which all the Unitarian ministers of Scotland have been invited will be held on Friday, April 16.

**Hastings.**—On Sunday, March 7, the Rev. S. Burrows preached to a large congregation on the relation of Unitarianism to the New Theology, and said that many who sympathised with progressive thought felt unable to join the Progressive League because it was more or less identified with the Socialist party. "I am sure," said the preacher, "we all join in admiring Mr. Campbell in working for many of the objects we have at heart. We respect him for his fearlessness and his honesty, but we are inclined to think he has been somewhat too hasty, and that he has not looked at all sides of the question." Mr. J. J. Boutwood, J.P., who was present among the congregation, was invited to speak. He testified to the great blessing he had found in the new thoughts. Formerly a slave to the old ideas of orthodoxy, he now rejoiced in the New Theology. He mentioned that more than one Unitarian minister had joined the League.

**Kingswood, Holywood (Appointment).**—The Rev. T. A. Gorton, of Moseley, has accepted the pulpit of this chapel, and will commence his ministry in May.

**London: Wandsworth.**—On Wednesday evening the annual meeting of the church took place, Mr. H. B. Lawford presiding. There was a very good attendance, and the proceedings were marked with much earnestness and cordiality. The reports having been considered and passed, the officers—Mr. E. Jones, treasurer, and Mr. H. J. Cross, secretary—were re-appointed, and vacancies on the committee were filled. Delegates were also appointed to

the London District Unitarian Society, the Provincial Assembly, and the National Conference. A hearty vote of appreciation and thanks was tendered to the Rev. W. G. Tarrant and Mrs. Tarrant for their labours, and Mr. Tarrant, in acknowledging it, foreshadowed a special "forward movement" in the near future. A presentation, consisting of a music cabinet and books and a case of plate, was then made by Mrs. Bideleux, on behalf of the congregation, to Mr. Hugh W. James, for many years connected with the choir, and during the last six choir-master. Mr. James, who is about to be married and to remove from the district, and whose invaluable services will be much missed, made a suitable reply, and subsequently furnished an enjoyable musical programme.

**Lydgate.**—On Saturday, March 20, a lecture, entitled "The Summer Session at Oxford," was given by Mrs. Tavener in the schoolroom. The lecture was illustrated by upwards of 60 lantern slides, made from photographs taken by Mr. and Mrs. Tavener when attending the sessions, showing the colleges and other principal buildings in Oxford, including Manchester College, with the interiors of the chapel and the college library. Mrs. Tavener gave an interesting and racy description of the life of the student at the "Summer Session," and made grateful acknowledgment of the untiring labours of the late Miss Pritchard and of Mr. Ion Pritchard, through whose joint efforts mainly the movement had been initiated and carried on with such gratifying success. On the Sunday afternoon following a short service was conducted in the Sunday school, when Mrs. Tavener gave an address to the scholars on the work of Miss Pritchard, with especial reference to her connection with Winifred House. A collection was afterwards taken, which realised 16s., towards the fund for "Aunt Amy's Cot."

**Sheffield and District Unitarian Sunday-school Union.**—At the annual meeting, held at Upperthorpe, on Tuesday, March 9, a very satisfactory report of the year's work was presented. In one or two cases there was a slight decrease in numbers, but there were very satisfactory reports of work done. The total number of scholars in the Union was 675, and teachers 88. An increase on last year of one teacher and 52 scholars, of whom 39 are over 16 years of age. Rev. J. Walter Cook was elected president, and Mr. H. Smith secretary, in place of Mr. T. G. Turton, resigned. Sincere thanks were accorded to Mr. Turton for the very excellent way in which he had done the work of the Union.

**Walsall.**—On Thursday, March 18, the monthly social of the Unitarian Church took place, and the members present were delighted with a lecture on "Dean Swift," by the Rev. J. Worsley Austin, followed by a short and interesting discussion.

## OUR CALENDAR.

SUNDAY, March 28.

### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15, Rev. H. RAWLINGS, M.A.; 6.30, Rev. EDGAR DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUFF.  
 Deptford, Church-street, 6.30.  
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 6.30, Rev. R. K. DAVIS, B.A.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RIGBY; 6.30, Mr. S. P. PENWARDEN.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15, Rev. EDGAR DAPLYN; 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Harlesden, N.W., Willesden High School, Craven Park, 7, Rev. J. ARTHUR PEARSON.  
 Highgate-hill, Unitarian Christian Church, 11, Rev. A. A. CHARLESWORTH; 7, Mr. F. COLEBROOKE.  
 Ilford, Unitarian Christian Church, High-road, 11, Mr. JOHN KINSMAN; 7, Rev. E. SAYELL HICKS, M.A.

**DELICIOUS COFFEE.**

**RED**

**WHITE**

**& BLUE**

**For Breakfast & after Dinner.**



Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A.; 7, Mr. WALTER RUSSELL.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.

Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.

Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.

Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.

Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.

Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.

Richmond, Free Church, Ormond-road, 11.15 and 3.30, Rev. J. ARTHUR PEARSON.

Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.

Stratford Unitarian Church, 11, P.S.M., Mr. H. G. CHANCELLOR; 6.30, Rev. A. A. CHARLES-WORTH.

Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.

Wimbledon, Collegiate Hall, Worple Road, 11.15 and 7, Rev. W. E. WILLIAMS, B.A.

Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.

Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.

BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.

BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.

BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.

BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.

CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.

CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.

DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.

DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.

GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.

HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.

HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. J. STREET, M.A., LL.B.

LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.

LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.

LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.

LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.

LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. M. WATKINS; 6.30, Rev. J. C. ODGERS, B.A.

MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.

NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.

NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.

OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.

PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.

PORTSMOUTH, St. Thomas-street, 6.45, Rev. Rev. T. BOND.

SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. RODGER-SMYTH.

SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.

SHEFFIELD, Upper Chapel, 11, and 6.30, Rev. CHARLES HARGROVE, M.A.

SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.

SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.

TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. A. LANCASTER.

TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.

TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. A. PHARAOH.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

#### GERMANY.

HAMBURG, The Church of the Liberal Faith Logenhaus, Welckerstrasse, 11. Rev GARDNER PRESTON.

#### SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

#### BIRTH.

GATH-WATKINS.—On March 19, at Worcester, to Mr. and Mrs. W. Gath-Watkins, a son.

#### MARRIAGE.

MONTGOMERY—PAGAN.—On March 19, at St. Margaret's, Westminster, by the Rev. Canon Hensley Henson, D.D., John Knowles Montgomery, youngest son of the late Rev. J. K. Montgomery, of Chester, to Margaret MacGregor, second daughter of the late John Pagan, Esq., C.E., Surveyor-General of the Gold Coast Colony.

#### DEATH.

HOPKINS.—On March 21, suddenly, at Staffa House, Stamford-road, Bowdon, Marian Maria (May), eldest daughter of Mrs. George Hopkins and the late George Hopkins, of Kidderminster.

#### MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION.

THE SIXTY-FOURTH ANNUAL MEETING will be held at Gee Cross, Hyde, on Good Friday, April 9.

11.0 a.m.—Service in Hyde Chapel, conducted by Rev. T. P. SPEDDING, of Stockport. A collection will be made for the funds of the Association.

2.0 p.m.—Business meeting in the Chapel. Chairman: Rev. J. MOORE.

5.30 p.m.—Public meeting in the Chapel, presided over by Mr. SAMUEL ASHWORTH. Addresses dealing with Sunday School work will be delivered by Revs. E. W. SEALY, M.A., W. GRIFFITHS, Ph.D., B.D., and H. BODELL SMITH, and a collection will be taken in aid of the Barleycrofts Convalescent Home.

#### UNITARIAN SUNDAY SCHOOL Oldham.

BAZAAR, Thursday and Saturday, April 1 and 3, 1909. To be opened on Thursday, at 3 p.m., by Councillor T. B. Taylor, Esq., of Oldham. Saturday, at 3 p.m., by the Right Hon. ALFRED EMMOTT, M.P. Money or goods will be thankfully received by the Secretary, WALTER ARMSTRONG, 343, Park-road, Oldham.

Blackfriars Mission and Stamford St. Chapel.

THE ANNUAL MEETING of Subscribers and Friends will be held at 7.45 p.m., on Tuesday, March 30, at Stamford Street Chapel, S.E., when the Rev. H. Y. GOV, B.A., of Hampstead, will preside. Tea, to which Friends are cordially invited, will be provided at 7 p.m.

#### Situations.

#### VACANT AND WANTED.

#### TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

GOVERNESS.—Wanted, in Cheshire, for the beginning of May, a lady about 30 years of age, to teach one girl of 14 years. English, French, German, and Music. State salary, and give references.—Write, X. Y. INQUIRER Office, 3, Essex-street, W.C.

WANTED, Lady as COMPANION and HOUSEKEEPER. Age about 35.—Apply, stating particulars, Miss PEPPER-CORN, 64, Breakspears-road, Brockley, S.E.

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